A GOSPEL PLEA

(Interwoven with a RATIONAL and LEGAL)

FOR THE

LAWFULNESS & CONTINUANCE

Of the Antient Setled

MAINTENANCE and TENTHS

Of the Miniſters of the Goſpel;

IN TWO PARTS.

PROVING

That there is a Juſt, Competent, Comfortable Maintenance due to all Lawfull painfull Preachers & Miniſters of the Goſpel, by Divine Right, Inſtitution, & expreſs Texts, Precepts of the Goſpel: That Glebes & Tithes are ſuch a Maintenance, & due to Miniſters by Divine Right, Law, Goſpel: That if ſubſtracted or detained, they may lawfully be inforced by Coercive Laws and Penalties: That Tithes are no real Burden nor grievance to the people; The aboliſhing them, no eaſe or benefit to Farmers, Husbandmen, or poor people, but a Prejudice and Loſs.

That the preſent oppoſition againſt Tithes, proceeds not from any real grounds of Conſcience, but baſe Covetouſneſſe, Carnal policy, hatred to, and a *Jeſuitical, Anabaptiſtical deſign*, to ſubvert, ruine our Miniſters, Church, Religion.

With a Satisfactory Anſwer to all Cavils and Material Objections to the contrary.

By WILLIAM PRYNNE of *Swainſwick*, Eſquire, a Bencher of *Lincolns Inne*.

Mal. 3. 8, 9. *Will a man rob God? Yet ye have robbed me: But ye ſay, Wherein have we robbed thee? In Tithes and Offerings. Ye are curſed with a curſe, for ye have robbed me, even this whole Nation.*

Mat. 22. 21. *Render therefore to Cæſar the things that are Cæſars, and unto God the things that are his.*

AUG. ſerm. 219. *Si tu illam Decimam non dederis, dabis impio Militi, quod non vis dare Deo & Sacerdoti: Hoc tollit Fiſcus, quod non accepit Chriſtus.*

London, Printed by *T. Childe*, and *L. Parry*, for *Edward Thomas*, and are to be ſold at the *Adam* and *Eve* in *Little Britain*, 1646.

1660
P973
G

To my moſt High, Mighty, Great, Dreadfull, Omnipotent, Omnipreſent, Omniſcient, Righteous, True, Faithfull, All-gracious, All-ſufficient, Everliving, Everlaſting, Immutable, Covenant-keeping LORD GOD; the God of my Life, Health, Strength, Mercy, Preſervation, Conſolation, Supportation, Salvation, Deliverance, Praiſe.

(a) O God THE SAVIOUR of Iſrael, (*of* England *too*, *antiently ſtiled* (*b*) Regnum Dei, *Gods Kingdom*) Thou art God alone, and there is none elſe. (*c*) Whom have I in Heaven but thee? and there is none upon earth, that I deſire beſides thee. (*d*) In thee alone I live, move, and have my being. (*e*) Thou art the ſtrength of my heart, *and my portion for ever.* My (*f*) whole Spirit, Soul, Body, *Parts, Endowments Natural, Spiritual, are only* of thee, through thee: O ſanctifie them wholly for, and only to thee; *to whom alone I deſire intirely and eternally to devote them*; *as* (*g*) due to none but thee, *and that* by right of Creation, Redemption, Reſignation, Preſervation, *and that extraordinary* Tribute of gratitude *I ſtand moſt deeply engaged to render to thy moſt gracious Majeſty, for thoſe many and manifold* WONDERS *of* Preſervation, Supportation, Concomitation, Protection, Conſolation, Abſolution, Vindication and Reſtauration, thou haſt (*of thy free Grace*) moſt miraculouſly extended

a Iſa. 45. 15. & 46. 9.
b Mat. Weſt. An. 1055. p. 422. Antiq. Eccleſ. Brit. p. 88, 89.
c Pſal. 73. 25.
d Acts 17. 28.
e Pſal. 73. 26.
f 1 Theſſ. 5. 23. Rom. 12. 36. Pſal. 139. 15, 16, 17.
g Pſal. 100. 1, 2, 3. 1 Cor. 6. 19, 20. 2 Cor. 5. 14, 15. Job 7. 20. Gen. 48. 16.

6/6

to me, (*the meaneſt and unworthyeſt of all thy ſervants*) *in, under, from all my former and late injurious, illegal Sufferings, Oppreſsions, Impriſonments, inhumane* cloſe Reſtraints, *Exiles, in* Ten Several Prisons, Castles (*ſome of them at remoteſt diſtance from all Acquaintance, Kindred, Friends and thy publick Ordinances, under ſome Rude, Barbarous armed Gardians and Men of blood, of purpoſe to deſtroy me, where thou waſt preſent with me, as with* (*h*) Daniel *in the Lyons den,* (*i*) Paul *in the Lyons mouth, the* (*k*) *three Children in the midſt of the fiery Furnace,* (*l*) Jonah *in the Whales belly, to ſecure, comfort and ſupply me*) *for about* Eleven Years Space; *through the* malice *and* cruelty *of mercileſſe men: Yet* (*bleſſed be thy* holy name) *for no other* cauſe *or* crime *thy poor* ſervants conſcience *is guilty of* (*his laſt cloſe Impriſonments in three ſeveral Caſtles being without the leaſt Examination, Hearing, Accuſation, Charge of any particular offence againſt him, or yet declared to him*) *but only for his ſincere cordial deſire to diſcharge his bounden duty to* glorifie thee in his generation, *by appoſing the* (*m*) dangerous wrath-provoking Errors and corruptions of the age in which he liveth; *by contending earneſtly for the faith which was once delivered unto the Saints, according* (*n*) *to* thy Commands, *and for the* ſetled fundamental Laws, Liberties, Rights, Government of his diſtracted Native Countrie, *againſt all ſecret Underminers, open Oppugners or Subverters of them, to the uttermoſt of his Ability: By a conſciencious inviolable obſervation of all thoſe ſolemn ſacred Oaths, Proteſtations, Covenants and Obligations,* (*preſcribed by thoſe lawfull higher Powers thou commandedſt him to*(*o*) ſubmit to under pain of Damnation) *wherewith he hath frequently bound his ſoul, not ſo much to men as to thee, who art a moſt* (*p*) Faithfull Promiſe-Oath-Covenant-keeping God, *eſpecially of thoſe* Oathes

h Dan. 6. 16.
i 2 Tim. 4. 17.
k Dan. 3. 19, 20, &c.
l Jonah 1. & 2.

m In my Hiſtriomaſtix, Healths ſickneſſe, Lovelocks, Coſens Coſening Devotions, Breviate, Quenchcole, Memento, Speech in Parliament, & other Books.

n Jude 3.
L evit. 19. 17. Tit. 1. 13.
o Rom. 13. 1, 2.
p Deut. 7. 9. Neh. 1. 5. Pſa. 89. 2, 28, to 38. & 110. 4. & 111. 5. Jer. 33. 20, 21, &c. Heb. 5. 17, 18.

Oathes and Covenants *wherewith thou vouchſafeſt to oblige thy ſelf even to meer duſt and aſhes, both* IMMUTABLE *and* INVIOLABLE, *never violating, nor repenting of them in the leaſt degree, and obliging men both by thine own example, and* (q) Precepts *to do the like, in all their publick or private* Oathes, Vowes, Covenants to thee or men, *under pain of temporal* wrath here, and eternal excluſion from thy holy Hill: *And for not daring to confederate or comply* (*againſt his Oathes, Covenants, manifold publick Engagements, Conſcience, Judgement and thy ſacred* (r) Inhibitions) WITH THOSE WHO ARE GIVEN TO CHANGE; *many of whoſe Calamities and Ruines are ſodainly riſen and fallen upon them, by thy Divine juſtice* (*even from thoſe they leaſt ſuſpected, and moſt relyed on for Protection*) *for the manifold changes they preſumed to make againſt their* Oaths, Vows, Truſts, Proteſtations, Covenants, *and unrighteous oppreſſing of their deareſt Chriſtian Friends, Brethren, and thy* ſuffering Servant *among others. Now* all (s) Glory, Honour, Power, Salvation and Praiſe be for ever rendred by me and all thy glorious Saints and Angles in heaven and earth, becauſe true and righteous are thy Judgements: *and becauſe the deliverance of me thy oppreſſed Servant* (*without any wound to his Conſcience, diſhonour to thy name, or ſcandal to thy People*) *is exceeding Gracious and Glorious:* (t) Now know I, (*again and again*) that the Lord loveth his anointed; that he hath heard him (*and others praying for him*) from his holy Heaven; WITH THE SAVING STRENGTH OF HIS RIGHT HAND. Some (*of his ſelf-exalting Oppreſſors*) truſted in Chariots, and ſome in Horſes; but he remembred the Lord his God: they are brought down and fallen, but he is riſen and ſtands upright: *Who therefore ever will rejoyce greatly in* THY SALVATION, *and in the Name of his God will ſet up his Banners,*

q Gen. 30. 5, 6 Levit. 19. 12. Num. 30. 2. Joſh. 1. 17. & 6. 22. & 9. 15, to 22. Pſa. 15. 4. Hoſ. 10. 4. Zech. 5. 4. Eccleſ. 8. 2. Ezek. 17. 16, 18, 19.

r Prov. 24. 21 22. Rom. 16. 17. 2 Tim. 3. 1, 2, 3.

s Rev. 19. 1, 2.

t Pſalm 20. 5, 6, 7, 8.

u Pſal 107.16. *Banners.* (*u*) For thou haſt broken the gates of Braſſe, and cut the bars of Iron in ſunder: Thou haſt ſent thy holy Angel and knocked off the Chains from my long-fettered *hands, and made the long-barred* Iron Caſtle *Gates* (*wherein I was cloſe ſhut up*) to open of their own accord (*without any enforced long-expected* Petition *from me.*) *Thou haſt reſcued me from more then* 4. *Quaternions of Souldiers, who moſt ſtrictly garded me day and night, as they did*

x Acts 12. 4, to 12. *thy impriſoned Apoſtle* (*x*) Peter, (*and more narrowly than any formerly under the Prelates greateſt Tyranny*) *and delivered him out of the hand of* Herod, *and from all the expectation of the People of the* Jews; *the* Jeſuits *and* Popiſh Prieſts, *who marched freely abroad, not only preaching, but*

y See the Beacon fired: and Nicolas Cauſins the Jeſuit's holy Court; printed at London 1650. in folio. *printing and diſperſing no leſſe then* (*y*) 19. *groſſe Popiſh Books in defence of their Religion, and condemning ours for Hereſie, whiles I* (*their chief oppugner*) *was ſhut up ſo cloſe in three remote Caſtles, that I could neither write againſt, nor diſcover their Plots to undermine our* Church, State, Religion, *nor yet ſend Letters to my Impriſoners to demand my liberty, unleſs I would firſt give Copies of them to my* Gardians, and then truſt them to ſend them when and by whom they pleaſed, *nor have admiſſion to thy publick* Ordinances *for above two years ſpace. In thankfull Commemoration of which my late and great deliverance from this* Ægyptian Bondage, *I do here preſume, in all humility to pro-*

z Pſal. 146. 7. *ſtrate at thy feet, and Dedicate to thee, the Great* (*z*) GAOLE-DELIVERING, PRISONER-LOOSING GOD, (*who*

a Iſa. 49. 9. & 42. 7. (*a*) ſaieſt to the Priſoners GOE FORTH, and to them that are in darkneſſe SHEVV YOUR SELVES) *this mean and unworthy* Goſpel Plea, for the lawfulneſſe and continuance of the Antient ſetled Maintenance and Tithes of thy Miniſters of the Goſpel, (*reſerved to and by thy ſelf* AS THY DEVOTED PORTION, DEBT, DUE) *whereof many now*

now by FRAUD *and* VIOLENCE, *endeavour Sacrilegiouſly* TO ROB BOTH THEE *and* THEM; *as the firſt fruits of my enlargement, a* (*b*) *Second* EBENEZER, *Hitherto hath the Lord* HELPED ME, *and a laſting Monument to Poſterity of my gratitude and thankfulneſs to thee my God, for my late reſtitution to ſo much Liberty and Freedom, as to be able, thus once more publickly to* plead *thine own and* thy Miniſters *cauſe, againſt* Jeſuits, Anabaptiſts, Quakers, *and all other open Oppugners, Subverters of our Church, State, and ſecret* Undermíners *of the true Preachers and Preaching of the Goſpel, who now* (*c*) *like* Gebal, Ammon, Amalek, Edom, Iſmael, Moab, the Hagarens, Philiſtines, Inhabitants of Tyre, and armed Aſſur *of old*, have conſulted together with one conſent, and are confederate againſt thee; and have ſaid, Come and let us cut them off from being a Nation, that the name of Iſrael may be no more in remembrance. *Beſeeching thy Majeſty moſt graciouſly to accept it, moſt powerfully to protect and ſo effectually to bleſſe, proſper it, and thy ſervant, againſt all theſe combined* Confederates, *that they may be no way able to* (*d*) reſiſt thy Truth, Wiſdom, Spirit, *appearing, pleading in it, by it; but either like* (*e*) *convicted Seducers or Seduced perſons,* fall down flat on their faces before it, *worſhip thee and* report, that God is in it (*and in thy ſervant*) of a truth. *Or, in caſe of wilfull malicious obſtinacy, againſt thee and thy faithfull Miniſters, Houſes of publick worſhip, Truth and Goſpel,* (*f*) Do unto them as unto the Midianites, as to Siſera, and to Jabin at the brook of Kiſon, which periſhed at Endor and became as dung for the earth: Make their Nobles like Oreb and Zeeb, yea make all their Princes as Zebah, and as Salmunna; who ſaid (*as theſe do now*) LET US TAKE TO OUR SELVES THE HOUSES OF GOD IN POSSESSION. O my God make them as a wheel,

b 1 Sam. 7. 12.

c Pſal. 83. 4, 5, 6, 7, 8.

d Act. 6. 10.

e 1 Cor. 14. 25.

f Pſal. 83. 9, 10, 11, &c.

a wheel, as the ſtubble before the wind: As the fire burneth the wood, and as the flame ſetteth the mountains on fire; ſo perſecute them with thy tempeſt, and make them afraid of thy ſtorm; fill their faces with ſhame, that they may ſeek thy name O Lord; let them be confounded and troubled for ever, yea let them be put to ſhame and periſh: That men (*theſe men*) may know, that thou whoſe name alone is JEHOVAH, art the moſt high over all the earth. (*g*) So we thy people and ſheep of thy paſture will give thee thanks for ever; we will ſhew forth thy Praiſe to all generations. *And thy ſervant* Davids *reſolution*, (*h*) Whiles I live will I praiſe the Lord, I will ſing praiſes unto my God, WHILE I HAVE ANY BEING, *ſhall through thy Grace be both the Reſolution and Practice of*

g Pſal. 79. 13.

h Pſal. 146. 2. & 104. 33.

Swainſwick
1 *Sep.* 1653.

Thy unworthy, unprofitable,
Redeemed, Preſerved and frequently enlarged Servant and Vaſſal

William Prynne.

To the unprejudiced Christian Reader.

KInd *Reader*, the 80. *Psal.* in my weak judgement, is both a *lively Character* of the deplorable condition of Gods Church of late years, and likewise a most excellent *Morning and Evening Prayer* for it, in publick or private. The *Psalmist* thus complains, *That God* (by the [a] OPPRESSING SWORD *of combined enemies*, as *Psa.* 83. imports) *had broken down his Churches hedges, so that all they that passed by the way did pluck her, the Boar out of the forrest did waste it, and the wild beasts* OF THE FIELD *devour it.* The antient [b] *hedges of the Church* here planted and spread in our Nation, to wit, Gods *divine protection and Law; the Patronage, Rights, Franchises, Privileges, Immunities, granted, confirmed to our Churches, by the manifold* [c] *great Charters, Lawes, Statutes, of such bountifull devout Kings and Queens as God himself* [d] *predicted should be* NURSING FATHERS *and* NURSING MOTHERS UNTO HIS CHURCH under the Gospel, *and bring their Glory and Honour to it; and Kings of Iles, amongst others*; having been of late years very much *broken down* and almost *levelled* to the dust, by *arbitrarie Committees, Sequestrations*, and the *oppressing all-devouring Sword of war*, (which God hath kept *so long unsheathed*, [e] *without returning into the Scabberd these many years*, for the just punishment of our manifold sins and enormities) *all they that go by the way* (or in *by-*

[a] Jer. 46. 16. & 50. 16. give it this Title.

[b] Isa. 5. 25. Ezek. 13. 5. & 22. 30.

[c] Magna Carta of King Henry the I. and K. John. Mat. Paris Hist. Angl. p. 53. 230. 246. & 9 H. 1. c. 1. 29. 37 times since confirmed in Parliam.

[d] Isa. 49. 23. & 60. 3, 10. Psa. 72. 10, 11. Rev. 21. 24.

[e] Jer. 47. 6, 7.

by-wayes) taking advantage thereof, *have ſo plucked*, and the *wilde-beares out of the wood*, and *wilde-men*, and *wilde-beaſts of the field*, *have ſo waſted*, *devoured* the beſt and richeſt part of our *Churches Patrimony*, originally *deſigned by the Parliament*, by a [f] *ſpecial Bill tendered to the late King at* Oxford, *April* 1643. (when Arch-biſhops, Biſhops, Deans and Chapters were firſt voted down, *and* [g] *extirpated as none of our Heavenly fathers plants or planting*) for the *encreaſe of the Crown-Revenues*, *to eaſe the people in their future Taxes*, and the *Augmentation of our Miniſters Maintenance and incompetent livings*: that there is little or none of it now remaining undevoured by them, for either of theſe two publick ends: And many new *highway men*, *wilde-beares and Beaſts*, as well as old, encouraged by former rich *Church-plunders*, inſtead of imitating [h] *faithfull Abraham*, (whoſe *heirs* and *children* they profeſſe themſelves) who *gave* [i] THE TENTH OF ALL HIS SPOYLS OF WARRE *to Melchiſedec Prieſt of the moſt high God*, (a *type* of our *Saviour* Chriſt, if not *Chriſt himſelf*, as [k] *ſome probably* aſſert) they moſt eagerly and violently attempt to *ſpoyl*, *plunder* all the Evangelical *Prieſts and Miniſters* of God throughout the Nation at one blow (without *any lawfull Tryal by their Peers*, *due proceſſe of Law*, or [l] *Legal conviction of any Capital crimes*, which cannot forfeit their Churches inheritance, which is not ſo veſted in them as either to forfeit or alien, by the Law of God or the Realm) of all their inconſiderable remaining *Tithes*, *Glebes*, and ſetled *antient Maintenance*, and of their very *Miniſtry* too, as JEWISH and ANTICHRISTIAN, as *John Canne* the old *Anabaptiſt*, in his new *Voice* from the ALE-HOUSE RATHER, than the TEMPLE (which certainly is as *Jewiſh* and *Antichriſtian* as he would have *Tithes*

f A Collection of ordinances, &c p. 124, 125.

g Mat. 15. 13.

h Gal. 3. 9.

i Gen. 14. 20. Heb. 7. 1, 10, 12.

k Dr. Griffith Williams in his Workes in folio p. 821.

l Contrary to Magna Carta c. 1. 29. 25 E. 1. c. 1, 2, 3. 28 E. 1. c. 1. 5 E. 3. c. 9. 25 E. 3. c. 4. 28 E. 3. c. 3. 37 E. 3. c. 18. 42 E. 3. c. 1, 3. 2 H. 4. c. 4. 5 H. 4. c. 11. 27 H. 8. c. 20, 21. 32 H. 8. c. 7. 2 E. 6. c. 13. The Petition of Right 3 Caroli, and ate Ordinances for Tithes & Augmentations

Tithes to be) with ſundry late [m] *Petitions, Proceedings,* proclaim to all the World, and ſtrip them naked of all *other coercive maintenance for the future,* to *ſtarve* them and their families *bodies,* and the peoples *ſouls:* that ſo a *new generation of ambulatory Fryers Mendicants and Itinerary Predicants,* fixed to no certain *Pariſh or Pariſhes,* ſelected out of thoſe ſwarms of *Jeſuits, Seminary Prieſts* and *Popiſh Fryers, now in England* under the diſguiſes of *Anabaptiſts, Gifted Brethren, Dippers, Seekers, Quakers, New-lights, Mechanicks of all Trades, Gentlemen, Troopers and Souldiers too,* (*Ignatius Loyola* [n] their *Father* and *founder of their Order, being a* SOULDIER *by his profeſſion,* as diverſe of his Diſciples are now amongſt us, as many wiſe men believe, and ſome on their own knowledge averre) may *ſucceed them in their Miniſtry,* to ſubvert our *Church, Religion,* and *reduce us back to Rome*; The *Pope* now living, within theſe few years, affirmed to ſome [o] *Engliſh Gentlemen* of quality *in Rome* (who out of curioſity only went to ſee him, being *Proteſtants*) *that he hoped before he died* (*though he were aged*) *to ſee* England *perfectly reduced to her former obedience to the See of Rome,* having ſent many *Jeſuits, Prieſts, Fryers from all parts into England,* and particularly into THE ARMY (as [p] *Ramſy* the late detected Jeſuit at *New-Caſtle,* under the vizor of a *converted Anabaptized Jew,* confeſſed in his printed Examination there lately taken, and ſent up with him to *Whitehall.*) Againſt whom *John Canne* might have done well to have preſſed thoſe, to whom he dedicated his *Voice from the Temple,* to execute the Statute of 27 *Eliz. c.* 2. particularly made againſt them, as moſt *dangerous inſufferable Traytors,* purpoſely ſent over, TO WORKE THE RUINE, DESOLATION, and DESTRUCTION OF THE WHOLE REALM, *as well as of our Church and*

m The Kentiſh Petition and others.

n Maffæus Vegius & Rabadeira (both Jeſuits) in vita Ignatii Loyolæ, Heylins Microcoſm. p. 197.

o This one of them affirmed lately to a friend of mine

p The falſe Jew, newly printed, p. 4, 5, 11, 12, 13.

Religion, as that Statute reſolves; and not to have moſt ignorantly and *malicioufly wreſted* it, (contrary both to the very letter and intention) againſt our *godly Proteſtant Miniſters only* (their greateſt *oppoſites*, *eye-ſores*) *to ſtrip them of their Benefices, Livelihood and lives together* (the whole ſcope of his [q] *Lamentable Voice*) without ſo much as uttering one word againſt theſe *wilde boars* and *beaſts of Rome*, with whom he and his Companions the *Anabaptiſts*, are apparent Confederates, both in their [r] *principles* and *practices* againſt our *Miniſters Maintenance*, *Tithes*, *Callings*, *Laws*, *and ſetled Government*, to their eternal Infamy.

q Dan. 6. 20.

r See Mr. Seldens Hiſtory of Tithes c. 7. p. 166, 167, 170.

The ſad conſideration whereof hath engaged me; though no *Impropriator* (whoſe cauſe I plead not) nor other *Tithe-receiver*, but a *conſciencious Tithe-payer* (as my Anceſtors were before me) without any *retaining-fee*, or other *Solicitation*, to appear publickly in the defence of this common cauſe of God and all his *faithfull* Miniſters *Tithes* and antient ſetled Maintenance, being through his mercy and their Prayers enlarged from my long cloſe remote Impriſonments, as I did occaſionally in private, whiles a *cloſe Priſoner in Pendennis Caſtle in Cornwall* (in *December* and *January* laſt) againſt ſome *Officers* and *Souldiers* there, who publickly ſubſcribed in the Caſtle by ſound *of Drum* three ſeveral mornings, and promoted in the *Country a Petition for aboliſhing all Tithes* (though our Miniſters own by all Divine and Humane Lawes, Rights; which neither our Souldiers nor any mortals now living gave to them, nor have any pretence of Law, Power or Authority from God or our Nation to take from them) *and all other compulſory Maintenance in lieu of them for Miniſters*; ſent to them (and to other *Gariſons*, as they then informed me) by the *General Councell of Officers*

ficers of the Army from St. James, both for their own ſubſcriptions (though few or none of them or other ſubſcribers of ſuch Petitions, *Tithe-payers*) and ſuch hands of Countrymen, as they could procure. Upon which occaſion, I had ſome brief diſcourſes with ſome of them concerning the lawfulneſs and antiquity of *Tithes*, [f] Firſt paid by *Souldiers* out of the very *ſpoyls of Battel*, taken in the very *firſt War* we read of, to the very *firſt Prieſt* of God we find recorded in the Scripture, and therefore admired that our Army-Officers, Souldiers in this age ſhould ſo far degenerate, as to be the very *ring-leaders* and chief oppugners of them: drawing up ſome brief *Notes* of this ſubject out of Scripture (to help paſſe the time) in defence of Tithes, relating more particularly to *Souldiers*, to ſilence, ſatisfie, reclaim them from this *Sacrilegious deſign*: which having ſince enlarged with Arguments and Anſwers to their chief Objections drawn from their own *Military profeſſions*, for the better ſatisfaction, conviction of all *Sword-men* and others, I hope, neither Officers nor Souldiers, nor any others truly fearing God (if they conſider *Levit.* 19. 17. *Mat.* 18. 15, 16, 17. *Prov.* 19. 25. & 10. 17. & 12. 1. & 13: 18. & 15. 10, 31, 32. & 17. 10. & 25. 12. *Pſal.* 141. 5. 1 *Sam.* 25. 32, 33. 1 *Tim.* 5. 20. *Luke* 3. 14.) *will* or can *be* juſtly *offended with* me, no more for writing truth, than ſpeaking it to their faces, as I did upon all occaſions whiles among them; not to defame, but to inform and reform them, for their own and the publick good, in what I conceive not warrantable by, but repugnant to Gods word and their duties as *Souldiers*, as *Chriſtians*, and *to thoſe known fundamental Laws, Liberties of the Nation they were* [t] *purpoſely raiſed, commiſſioned, waged, engaged by Proteſtations, Covenants, and their own voluntary* [u] *printed Declarations, inviolably*

[f] Gen. 14. 20. Heb. 7. 4.

[t] A Collection of Ordinances, P. 539, 623, 878, 879.

[u] June 5. & 14. 1647.

inviolably to protect, but not ſubvert; and that they will not repute it a capital crime in me, not to prove a *flatterer, diſſembler*, or not to act, or write wittingly againſt my *Science* and *Conſcience*, when our *Miniſters Maintenance, Calling, Religion, Gods glory, Laws, Liberties, all we have, or hope for*, are in danger of ſuch a ſad, *ſodain, deſtructive Convulſion, concuſſion* (if not *Subverſion*) as I long ſince by *Authority of Parliament* diſcovered in *Romes Maſter-piece*, (and ſince that in *My Speech in Parliament* and *Memento*, well worth peruſal now) when ſo many known *Jeſuits* under a *new Provincial* (which *Hugh Peters* himſelf reported, as I have been credibly informed) are now even in *London* it ſelf, *acting as buſily, and ſitting there in* *Council as duely*, as when the reclaimed Author of that diſcovery (purpoſely ſent from *Rome* for the purpoſes therein diſcovered) was reſident amongſt them. O that theſe profeſſed Enemies of our Church, Religion, Nation, and thoſe *Janizaries of Rome, may* [x] *not ſow their Tares of error*, and ſeeds of ruine and deſolation amongſt us, whiles almoſt our whole Nation (for ought I can diſcern) if not thoſe who call themſelves *Watch-men*, are in a *dead ſleep* or *Lethargy*, and heaving at our moſt *faithfull Miniſters Maintenance* and *Callings* too, in ſtead of enquiring after, diſcovering theſe *Arch-traytors*, and executing the good Laws againſt, and adminiſtring thoſe neceſſary *Oaths* of *Supremacy, Allegiance* and *Abjuration* unto them, to prevent thoſe *treaſonable practices, deſtructive deſignes*, miſeries, and that *ruine to our Proteſtant Religion, Kings, Government, Governors, Laws, Parliaments, Church and Common-wealth*, which the wiſe vigilant Proteſtant Parliaments of 13 *Eliz. c.* 1. 23 *Eliz. c.* 1. 27 *Eliz. c.* 2. 35 *Eliz. c.* 2. 1 *Jac. c.* 4. 3 *Jac.* 1, 2, 4, 5. 7 *Jac. c.* 6. with ſome hundreds of [y] printed *Declarations, Ordinances,*

* See Oliver Cromwells Speech 1654. Sept. 4. p. 16, 17.

x Mat. 13. 25, 26, 27.

y Exact Collection, p. 3, to 20, 498, 617, 698, 664, 665, 681, 491, 492, 816, 826, 827, 571, 635, 636, 918, 666. A Collection, p. 218, 227, 214, &c. 267, 275, 883, 309, 313, 354, 360, 363, 371, 379, 412, 417, 424, 429, 452, 457, 470, 489, 706. and elſewhere.

ces, Remonſtrances of the Lords and Commons the laſt *Parliament* (and the good *new Laws*, *Oaths they provided againſt thoſe Romiſh Vipers* quite buried in Oblivion) have publiſhed, to *allarm* all drowſie, ſtupid, careleſs people; all lovers of God, their Religion, or Country againſt them, even at this very ſeaſon, when they and their confederates are (wittingly or ignorantly) *over-turning*, *over-turning*, *over-turning*, whatever is not yet totally ſubverted among us, and carrying *on theſe their deſigns*, to their full accompliſhment. If theſe my impotent undertakings, with a ſincere affection only to Gods glory, the real weal, ſafety, preſervation of our Religion, Miniſtry, Laws, Native Country, and [z] all *Proteſtant Churches* (now *indangered* by their mutual diſcords, wars and *Jeſuitical Emiſſaries* to foment their inteſtine differences) may ſo far open the eyes of all Degrees in our Nation really fearing God, as [a] *to know in this their day the things which belong unto their peace and ſettlement*, and move them effectually to purſue them, *before they be hid from their eyes*; I have all the reward I do expect, and ſhall bleſſe God for the good ſucceſſe. If any ſhall be offended with me, or it, and requite me only with envy, hatred, perſecution, new Oppreſſions, Bonds, cloſe Impriſonments, for well-doing and endeavouring any more publick good, for our tottering Church, Religion, Country; I ſhall [b] *commit my cauſe to God, which judgeth righteouſly*, who hath ſo often [c] *brought forth my righteouſneſs as the Light, and my judgement as the Noon day*, to the ſhame and confuſion of my cauſeleſſe enemies: and ſhall carry this comfortable cordial within my breſt, to any *Priſon*, *Pillory*, *Gibbet*, *Grave*, that the malice or power of poor vapouring *Mortals* (who know not how ſoon [d] *their violent dealing may come down upon their own pates*, as well as on my other *potent*

z Exact Collection p. 666. A Collection p. 218, 254, 363, 424, 706. which I deſire may be now ſeriouſly peruſed, together with my Romes Maſter-piece.

a Luke 19. 42.

b 1 Pet. 2. 23.

c Pſa. 37. 5, 6.

d Pſal. 7. 16.

tent adversaries) shall be able to hurry me to, and ascend triumphantly with it even to heaven it self; that I have discharged that duty which God, Conscience, Providence, the publick danger of our Ministry, Religion, Nation, and my sacred Oaths, Protestation, Covenant, have engaged me unto. And [e] *if I perish* for it, *I perish*; and in perishing shall (by Gods assistance) depart with this *Swan like, Saint like* Song of that eminent [f] *Prisoner of Jesus Christ* (who was *in* [g] *Prisons more frequent, in Perils, Afflictions, Persecutions often*, as I have been for the faithfull discharging of my duty) *I have* [h] *fought a good fight, I have finished my course, I have kept the faith: henceforth is laid up for me a crown of righteousnesse, which God the righteous judge shall give me at that day; and not to me only, but to all them also which suffer for his truth, and love his appearing:* which is the unshaken constant faith, hope, expectation of thine, our Churches, Religions, Ministers, Countries unmercenary faithfull Friend and Servant,

e Ffilh. 4 16.

f Eph. 3 1. & 4. 1. Philem 9. 23. 2 Tim. 1. 8.

g 2 Cor. 11. 23.

h 2 Tim 4. 7, 8.

Swainswick
2 *Sep.* 1653.

William Prynne.

A GOSPEL PLEA,

FOR THE Lawfullneſs and Continuance of the Antient *ſetled Maintenance* and *Tithes* of the Miniſters of the GOSPEL,

THE antient, neceſſary, competent maintenance of our Miniſters of the Goſpel ſetled on them by the *Pietie*, *Bountie* of our *religious Chriſtian Kings* and *Anceſtors*, (a) *almoſt from the very firſt preaching* and *embracing of the Goſpel* in this *Iland*, conſtantly enjoyed ever ſince, without any publick oppoſition, being in theſe times of a long-expected *glorious reformation*, and *real propagation of the Goſpel*, more audaciouſly oppugned, more impiouſly decried, declaimed, petitioned publickly againſt, and more ſacrilegiouſly invaded, detained, ſubſtracted, than in the very worſt, profaneſt of former ages; and that, not only by *profeſſed enemies* of the Miniſters and Miniſtery of the Goſpel, but by ſuch who pretend themſelves their *friends*, and the moſt *precious Saints*; who not yet ſatisfied with the late *ſpoils*, *ſales* of all our *Archbiſhops*, *Biſhops*, *Cathedrals*, *Deanes*, *Chapters Lands and Revenues*,

(a) See Spelmanni Concil. Tom. 1. p. 308, 348. 350.

(the fatteſt morſels of the Engliſh Clergie, tending rather to ſupport their Lordly Power, Pride, Pomp, Luxurie, than their true Goſpel Miniſtry) ingroſſed into *Sword-mens* and *Lay-mens* hands; doe now inthuſtriouſly, yea violently endeavour ſpeedily to deprive all our painfull, godly preaching Miniſters, of all their *remaining, inconſiderable, ſcarce competent Maintenance* by *Tithes, Glebes, Oblations and other duties*, (formerly ſetled on them, by long *preſcription*, by *ſundry ſucceſſive Laws, Canons, and Acts of Parliaments, as well as late Ordinances*, with ſufficient warrant even from Gods Word, Goſpel) and to leave them no other *ſubſiſtence, encouragement, reward* for all their labours in Gods harveſt, but the *meer arbitrarie uncoercive Benevolence of the people*, (who being generally profane, covetous, vicious, Sectarian, if not open enemies to all *godly Miniſters*, will not voluntarily contribute one farthing towards them, deſiring rather their *room, ruine*, than their *companie* or *ſubſiſtence*) and what they ſhall otherwiſe earn by their own labour, induſtrie in ſome other callings: It is high time for all *ſincere Patrons, Friends* of the *Miniſters* and *Miniſtry* of the Goſpel (now dangerouſly aſſaulted) publickly to appear in their behalf, and openly to vindicate, ſecure as well the *Divine* as *Civil right* of their yet remaining *ancient, neceſſarie, eſtabliſhed maintenance*, againſt the *clamorous cavils, petitions*, and falſe *abſurd Allegations* of Sacrilegious, Covetous, Impious, Violent, (*b*) *Unreaſonable*, (*c*) *Bruitiſh men*; to convince them of their *erroxr* and *impietie* herein; or elſe to *ſhame, ſilence* them for the future, and preſerve our preſent Miniſters, Miniſtry (and by conſequence our very Religion it ſelf, now more endangered than in any age ſince its firſt eſtabliſhment.) from *impendent ruine*. For which end, having not long ſince had ſome private diſcourſes with *Souldiers* concerning the lawfullneſs of our Miniſters *Tithes and ſetled maintenance*, during my late ſtrict *cauſeleſs reſtraints* under their *armed Guards*, and peruſing ſome ſhort Priſon *notes, notions*, upon that occaſion, of that ſubject lying by me, I thought fit to enlarge and reduce them to theſe enſuing *Propoſitions*, (wherein the whole controverſie, now publickly agitated touching our Miniſters Tithes and

(b) 2 Theſ. 3. 2
(c) Ezek. 21. 31. Pſal. 92 6. Pſal. 94. 8.

and Livelihood, is compriſed) to make them publick, for the common good and ſatisfaction of thoſe who ſhall peruſe them, eſpecially *Sword-men*, whom I finde moſt violent againſt *Tithes* and *Miniſters forced maintenance*, truſting more (as I apprehend) to the *length of their ſwords*, than *ſtrength of their Arguments againſt them*; which how weak they are, let all rational *peruſers* hereof reſolve.

The Propoſitions I ſhall here (through Gods aſſiſtance) make good, from the very Law, Word, and Goſpel of God, with all poſſible brevitie, (I truſt beyond all contradiction) are theſe,

1. *That there is a juſt, competent, and comfortable Maintenance, due to all lawfull, painfull Preachers and Miniſters of the Goſpell from the people, even by Divine right, inſtitution, and expreſs Texts, Precepts of the Goſpel.*

2. *That the maintenance of the Miniſters of the Goſpell (and of Places, Houſes for Gods publick worſhip) by Tithes, Glebes, Oblations (yea by ſpoils won in battel by Generals, Collonels, Captains, Souldiers) is not only lawfull, expedient, but the moſt fitting, rational, convenient Maintenance of all others, warranted by direct Preſidents, Precepts, both before, under the Law, and likewiſe by the Goſpel, which doth no wayes aboliſh, condemn, but approve, confirm this way of Maintenance.*

3. *That if Tithes and other Maintenance, formerly ſetled on our Miniſters, be either wilfully with-held, or ſubſtracted from them by the people, in part or in whole; the Civil Magiſtrates may, yea ought by coercive Laws and Penalties to enforce the payment of them in due form and time, both by the Law of God, and Rules of Juſtice, without any injurie or oppreſſion to the detainers.*

4. *That our Miniſters Tithes are really no burthen, grievance, oppreſſion to the people; but a charge, debt, dutie, as well as their Landlords Rents, or Merchants poundage. That the aboliſhing of them will be no real eaſe, gain, advantage to Farmers, Leſſees, and the poorer ſort of people, as is falſely pretended, but only to rich Land-lords, and landed men; and a loſs, detriment to all others.*

5. *That the preſent Oppoſition and endevoured Abolition of Tithes and all other coercive Maintenance for Miniſters, proceeds not from any real grounds of Pietie, Conſcience, or any conſiderable, real inconveniences, miſchiefs ariſing from them, but meerly*

from baſe, covetous, carnal hearts, want of Chriſtian love, charitie to, and profeſſed enmitie, hatred againſt the Miniſters of the Goſpel; yea from a Jeſuitical, Papiſtical, Anabaptiſtical deſign to ſubvert, ruine our Miniſters, Church, Religion; the probable, if not neceſſary conſequence of this infernal Project, if it ſhould take effect; which would prove the eternal ſhame, infamie, ruine of our Nation, not its glory and benefit.

CHAP. I.

THe firſt of theſe Propoſitions being the foundation and corner-ſtone whereon all the reſt depend, and into which it hath a prevailing influence; I ſhall be more copious in its Probation, and in the Refutation of the Objections which are, or may be raiſed againſt it.

Propoſition 1.

*That there is * a juſt, competent and comfortable Maintenance due to all lawfull, painfull Preachers and Miniſters of the Goſpel, from the people, even by Divine right, inſtitution, and expreſs Texts, Precepts of the Goſpel;* is as clear as the noonday Sun, by theſe irrefragable Goſpel Teſtimonies.

*See Huldrici Zuinglii Explanatio Artic. 63. Operū Tom. 1. f. 106. Benedicti Aretii Problemata, Locus 142. De Stipendiis Miniſtrorum.

I. By *Matth.* 10. 5, 6, 9, 10, 11. where when our *Lord* and *Saviour Chriſt* himſelf firſt ſent forth, authorized, commanded his 12. *Apoſtles to preach the Goſpel*, he gave them theſe inſtructions among other: *Provide neither gold, nor ſilver, nor braſs in your purſes, nor ſcrip,* (nor *bread* adds *Mark* 6. 8.) *for your journey, neither two coats, nor ſhooes, nor yet ſtaves*: (adding this as the reaſon thereof) **For the Labourer is worthy of his meat**; or, his *Reward, Hire, Wages, Maintenance*, as the Greek word will bear, and other following Scriptures render it.

II. By *Luke* 10. 1, 6, 10. recording, that when our *Saviour Chriſt* (not long after his former Commiſſion to the 12. Apoſtles) ſent forth the 70. *Diſciples by two and two, to preach in every City and place, whither himſelf would come*; he gave them almoſt the ſelf-ſame inſtructions: *Carry neither purſe, nor ſcrip, nor ſhoes; and into whatſoever houſe ye enter, firſt ſay, Peace be to this houſe, &c. And in the ſame houſe remain eating and drinking ſuch things as they give*: (ſubjoyning

ing this reaſon for it) **For the Labourer is worthy of his Hire**: *Go not from houſe to houſe* (as Beggars uſe to doe for alms) *And into what City you enter, and they receive you, eat ſuch things as are ſet before you, &c.*

III. By *John* 6. 35, 36, 37, 38. where our Lord Jeſus Chriſt, (ſoon after the former Commiſſions) uſed theſe words to his *Diſciples*; *Behold, I ſay unto you, Lift up your eyes, and look on the fields, for they are white already to harveſt*, And **He that reapeth receiveth Wages**, *and gathereth fruit unto eternal life, &c. I ſent you to reap that whereon ye beſtowed no labour, &c.* Which may be aptly paralleld with, and interpreted by *Matth.* 9. 37, 38. *Then ſaid he* (our Saviour) *unto his Diſciples, The harveſt truly is plenteous, but the* **Labourers** *are few; pray ye therefore the Lord of the harveſt, that he would ſend forth* **Labourers into** *his harveſt*: Which when he did, he *agreed with them all for a certain ſtipend by the day, and when the evening was come, he ſaid unto his Steward, Call the* **Labourers, and give them their hire**, *beginning from the laſt unto the firſt*, Mat. 20. 1, to 15. as is there parabolically expreſſed.

From which Texts, words of our Lord and Saviour Chriſt himſelf, it is moſt apparent,

1. That the Apoſtles, Preachers, Miniſters of the Goſpel are and ought to be diligent, *painfull Labourers* in Chriſts *ſpiritual harveſt*, not idle loiterers.

2. That they were not obliged, but expreſly *prohibited to provide gold, ſilver, braſs, ſcrips, ſhoes, clothes, bread, meat, drink, lodging, and other neceſſaries* at their own *free coſt*, when they were commiſſioned and ſent forth to preach the Goſpel, (as ſome now would enforce them to) for this very reaſon, That *being Labourers in the Lords own harveſt*, for the eternall ſalvation of mens ſoules, they were *worthy to receive them, as hire, or wages, from thoſe to whom they preached.*

3. That our Saviour Chriſt himſelf at the very original inſtitution and firſt miſſion of his 12. *Apoſtles*, and after of his 70 *Diſciples* to *preach the Goſpel*; thrice one after another, expreſly reſolves in poſitive terms; *That they are worthy of their meat, hire, wages, for their Labour in the Goſpel*; and ſo by conſequence, all other lawfull Labouring

Miniſters,

Miniſters, who diligently preach the Goſpel, are worthie of the like at this day; and neither of them obliged to preach the Goſpell freely without any recompence, wages, reward, as ſome Seducers now pretend.

4. That meat, drink, clothes, lodging, and a competent maintenance, are as truely, juſtly due to the true Labouring Miniſters of the Goſpell from the people, and that of pure common, natural, yea *Goſpell-right*, *juſtice*, not as meer arbitrary *Charity* or *Benevolence*, but as merited HIRE, WAGES; as much, as well as deſerved hire, wages are due to any other hired ſervant or labourer whatſoever, by common juſtice, and the law of God, *Gen.* 29. 15. *Exod.* 2. 9. *Levit.* 19. 13. *Deut.* 24. 14, 15. *Mat.* 20. 1, to 16. *Job.* 4. 36. Or as well as *pay*, *wages* are juſtly due to the beſt deſerving Officers, ſoldiers. *Luke* 3. 14. *Ezek.* 28. 18, 19. and that by Chriſts own trebled reſolution, recorded by the Evangeliſts for their greater evidence and conviction; who emphatically by way of reaſon applies theſe words only to his Apoſtles and Miniſters, *For the Labourer is worthy of his meat, hire, wages*; they being the moſt divine, excellent, uſefull, neceſſary Labourers of all others, and that in matters of higheſt concernment in relation both to God and Men: Therefore of all other labourers they are moſt worthy of a honorable, comfortable, certain hire, ſalary, reward for their ſupport and encouragement.

5. Hence it follows by neceſſary conſequence, (and let thoſe who are guilty conſider it ſeriouſly in the fear of God with trembling and aſtoniſhment) that the oppoſing, oppreſſing, defrauding the Miniſters of the Goſpel in their deſerved ſettled hire, wages; or the detaining all, or any part of their antient, juſt, eſtabliſhed, Dues, Tithes, Revenues from them (eſpecially out of covetouſneſſe, ſpite, obſtinacy, or malice againſt their very callings) is as great, as crying, as damnable a ſin, oppreſſion, unrighteouſneſs; and will bring down as grievous curſes, plagues, judgements upon all thoſe who are culpable thereof; as the defrauding, oppreſſing of the hired ſervant or labourer, of or in *his hire*, or detaining their *wages* from them, when due; as will undeniably appear by *Deut.* 24. 14, 15. *Levit.* 19. 13.

19, 13. *Gen.* 31. 7. *Mal.* 3. 5. *Jam.* 4. 1, to 5. compared with *Mal.* 3. 8, 9. 10, 11. *Nehem.* 13. 10, 11. and is a ſin againſt all theſe Scriptures, which all detainers of Miniſters Dues, Tithes, may do well to read and ponder.

IV. The truth of this Propoſition is ratifyed by the Apoſtle *Pauls* reſolution, who thus proſecutes our Saviours forecited words, and ſeconds his argument in 1 *Tim.* 5. 17, 18. *Let the Elders that rule well be counted worthy of double honour*, eſpecially **thoſe that labour in the word and Doctrine**: *For the Scripture ſaith* (*Deut.* 25. 4.) *Thou ſhalt not muzzle the Oxe that treadeth out the Corn. And*, **the Labourer is worthy of his hire**: relating to *Mat.* 10. 10. and *Luke* 10. 7. forecited. In which words the Holy Ghoſt by the Apoſtle poſitively aſſerts,

1. That the Elders, Miniſters who rule well, eſpecially ſuch of them who labour in the Word and Goſpell, are really *worthy of double honour* from the people, which double honour Interpreters generally reſolve to be, 1. Due reverence, love, countenance; 2. A competent liberal maintenance and reward: Or (as ſome conceive) *a double ſalary and allowance to what others receive*, as a juſt honourable reward for their labour, which is here intended by the words *double honour*; extending as well to an honourable ſalary, reward, as to due reverence and reſpect, as is clear by the two Texts here cited to prove it, by the 3, and 16 verſes of this very Chapter, and *Rom.* 13. 1, 6, 7. 1 *Pet.* 2. 17. *Prov.* 3. 9. compared together.

2. That the people ought to *count them worthy of this double honour*, and to render it unto them.

3. He proves and ratifies this, not only by his own Apoſtolical authoritie, but likewiſe by two other Texts of Scripture, the one taken out of the Old Teſtament, *Deut.* 25. 4. (which proves, that the Texts, Precepts for the juſt dues, maintenance of the Prieſts in the Old Teſtament are ſtill in force, and not abrogated, ſo farr as they are moral or judicial; and therefore may be ſtill aptly urged for proof of our Miniſters due maintenance under the Goſpel;) The other out of the New Teſtament, *Mat.* 10. 10. *Luke* 10. 7. From both which the force of the Apoſtles argument

guiment ſtands thus, The Elders who labour in the Word and Goſpel have as juſt, as natural, as moral, legal, equitable a right and meritorious due to a liberal maintenance, ſalarie, reward, or *double honour* (as he ſtiles it) as the Oxe that treadeth out the Corn hath, to eat of the Corn, ſtraw he treads out; or, as any other hired labourer whatſoever hath to his hire; they being the beſt, eminenteſt of all other labourers; (which the ſpecial application of *Deut:* 25. 4. and of this very ſentence here again to them, *The labourer is worthy of his hire*, imports:) Therefore for any people wittingly, wilfully to detain, or defraud them thereof, is as great an injuſtice, crueltie, ſin, unrighteouſneſs, as to *muzzle the Ox mouth that treadeth out the Corn*; *to detain the Labourers wages*, or defraud him thereof; yea a ſin againſt the expreſs commandements of God, *Deut.* 25. 4. *ch.* 24. 14, 15. *Levit.* 19. 13. 1 *Cor.* 9. 8, 9, 10. And ſo much the rather, becauſe their *hire*, *wages*, are **their right**, and **their own** (not the meer alms, charitie of thoſe who pay it) as *Chriſt himſelf* reſolves, *Mat.* 20. 4, 7, 8, 13, 14.

V. By *Gal: 6.* 6. where the Apoſtle layes down this geral Goſpel percept for the maintenance of the Miniſters of the Goſpel, from which there can be no evaſion: *Let him that is taught in the Word* **Communicate unto him that teacheth in all good things.** The word *Communicate*, ſignifieth *a free, liberal*, (not baſe, niggardly) *allowance*, as is evident by 1 *Tim.* 6. 18. *Heb.* 13. 16. 2 *Cor.* 9. 5, 6, 7, 8. *Deut.* 15: 8, 11. and that to be rendred to them, not as to meer Strangers, but as to thoſe who have a kinde of coparnerſhip, and tenancie in common with them, not in one or two, but in *all good things* God hath bleſſed them with; as the primitive Chriſtians *had all things in common, and ſaid not that any thing was their own, but the Apoſtles and Bretbrens as much as theirs*, *Acts* 4. 32, 34, 35. whence the Contents of our Bibles and Commentators on this Text inferr and conclude; *That every Chriſtian ought chearfully to communicate a liberal ſhare and portion of all the fruits of the Earth, bleſſings and good things he enjoyes, to his ſpiritual Paſtor, Teacher*, (and by conſequence, Tithes of all tithable things)

and

and that not as Alms, Charitie, or a free Benevolence, but as a (*d*) *juſt debt, dutie* commanded by this ſacred Canon.

VI. By *Rom.* 13. 6, 7, 8. *For, for this cauſe pay you tribute alſo,* **For they are Gods Miniſters attending continually upon this very thing. Render therefore to all their due**, *Tribute to whom Tribute is due, Cuſtom to whom Cuſtom, Fear to whom Fear,* **Honour to whom Honour.** *Owe nothing to any man, but to love one another.* Which Scripture though particularly intended of the higher civil Powers, Rulers and Magiſtrates ordained by God; yet it equally extends to all Spiritual, Eccleſiaſtical Paſtors and Rulers over us, as well as to them.

d See Dr. Carltons Tithes proved to be by Divine Right, & Dr. Burges, Calvin and others on this Text.

Firſt, becauſe they *are Gods Miniſters attending continually upon this very thing,* (to preach the Goſpel, and diſcharge their Paſtoral charge over their flocks) as well as civil Magiſtrates; and therefore by way of excellencie are more frequently ſtyled *Miniſters*, yea *Miniſters of God and Chriſt* in the new Teſtament, than Magiſtrates, Rom. 15. 8, 16. 1 Chr. 4. 1. 2 Cor. 3. 6. ch. 6. 4. ch. 11. 23. Epheſ. 3. 7. Col. 1. 23, 25. ch. 4. 7. 1 Theſſ. 3. 2. 1 Tim. 4. 6. whence their very work and calling is ſtyled, *The Miniſtry*, Rom: 12. 7. Epheſ. 4. 12. Col. 4. 17. 2 Tim. 4. 5. 1 Tim. 1. 12.

Secondly, becauſe the Precept ſubjoyned is univerſal; *Render therefore* **to all their due**: in the affirmative: Therefore to Miniſters as well as Magiſtrates, with the like care and conſcience. And then the Inhibition in the cloſe as univerſal, *Owe nothing* **to any man**; Therefore not to Miniſters, no more than to Magiſtrates or other men.

Thirdly, becauſe it expreſly enjoyns all Chriſtians to *render honour to whom honour is due:* now, not only *honour*, but *double honour* is due to Miniſters that rule well and preach the Goſpel diligently, 1 *Tim.* 5. 17, 18. to wit, Reverence, Obedience, Love, * Maintenance; all here preſcribed to be rendred in this Text *to whom they are due.* Therefore a liberal, honourable, comfortable Maintenance and reward is both in juſtice and conſcience DUE, as well to the Miniſters of the Goſpel, as to the Magiſtrates and higher Powers; yea as duly, truly, juſtly to be rendred unto, (not owed, denied, detained from) the Miniſters,

* See Huldrici Zuinglii Explanatio Articuli 64.

as to Kings, Parliaments, or any other civil Rulers, even by this Evangelical precept, (from which there is no evaſion) and that **for conſcience ſake**; as well as for fear of wrath and puniſhment: verſ. 5. So as none can plead, pretend the leaſt colour of *conſcience*, for detaining, or not rendring their Tithes and Duties to our Miniſters of the Goſpell, without giving the *Holy Ghoſt himſelf*, and this Goſpel Text the *Lie*, and incurring *Ananias* and *Saphiraes* ſin, *Act.* 5. 3, 4, 7, 8, 9, 10. for which they may juſtly expect and receive their fatal exemplary puniſhment.

VII. The Apoſtle further clears this truth not only by way of Precept, but Reaſon and Demonſtration, *Rom.* 15. 26, 27. *It hath pleaſed them of* Macedonia *and* Achaia *to make a certain contribution for the poor Saints which are at Jeruſalem* (Miniſters and Apoſtles as well as other Saints that were poor.) *It hath pleaſed them verily, and* **their Debtors they are:** *For if the Gentiles have been made partakers of their* **Spiritual things, their duty is alſo to Miniſter unto them in Carnal things.** I confeſſe, the Text is not meant properly of Apoſtles, and Miniſters of the Goſpell, but of poor believing Saints that were Jewes; but the reaſon, argument here urged, extendeth much more to Apoſtles and Miniſters of the Goſpell, than to poor believing Saints: and thus I argue from it. *If the Chriſtian believing Gentiles in* Macedonia *and* Achaia *were ſtrongly obliged, not only in charity, but of debt, duty* (as the Apoſtle here argues, reſolves) *to make a certain contribution, for the poor Saints of God at Jeruſalem who were Jews, and to miniſter to them in their carnal things when they were in want, upon this account, that God had made them partakers of their Spiritual things* (by the Apoſtles and other Miniſters ſent or repairing to them from Jeruſalem) *then much more are they and all other converted Gentiles then and now ſtrongly obliged, not only in charity, but of juſt debt and duty to make a certain contribution, maintenance for, and liberally to miniſter in their carnal things, unto thoſe faithfull Miniſters of the Goſpell, who actually preach the Goſpell, to them, and of whoſe ſpiritual things, paines they are made partakers.* But the antecedent and ſuppoſition is an unqueſtionable Goſpell truth, by the Apoſtles reſolution in this alleged Text, and is, may

may be further ratifyed by *Act.* 11. 29, 30. *Act.* 4. 32, 33, 34, 35, 36. *Act.* 5. 1, 2, 3. 1 *Cor.* 16. 1, 2. 2 *Cor.* 8. 1, to 16. and *ch.* 9. 1, to 15. *Gal.* 2. 10. *Epheſ.* 4. 28. 1 *Joh.* 3. 17. *Mat.* 5. 42. *Deut.* 15. 7, to 12. Therefore the conſequent muſt be granted, being the Apoſtles expreſſe argument in the very caſe of Miniſters maintenance from the people, 1 *Cor.* 9. 11. *If we have ſown unto you ſpiritual things, is it a great thing if we ſhall reap your carnal things?* Now in this reaſoning of the Apoſtle, and Gods Spirit in, by him, there is a double emphatical enforcement to prove Miniſters maintenance, both a *juſt debt and duty*, which the people are bound to render to them, not as free *givers*, but as *debtors*.

1. By the grounds of Commutative Juſtice, They are (or at leaſtwiſe may be if they will themſelves, the caſe only of obſtinate Separatiſts) *partakers of the Miniſters ſpiritual things and pains:* therefore ought in juſtice, duty, to pay and render them ſome proportionable recompence for what they receive from them; even as all other Merchants, Tradeſmen who barter or ſell one commodity for another, or for ready money, uſe to doe.

2. From the nature, value of the things they receive from Miniſters; and of thoſe things they render back to them by way of exchange, which will hold no ballance nor equal value with what they firſt receive: For the things the people enjoy by Miniſters, are *ſpiritual*, which concern their ſouls, ſpirits, everlaſting ſalvation, eternal happineſs, and are the *moſt excellent, precious things of all other, farr excelling Gold, Silver, Tithes, and all earthly Treaſures. Epheſ.* 3. 8, 18, 19. 2 *Pet.* 1. 4. 2 *Cor.* 3. 8, 9, 10. ch. 4. 7. *Phil.* 3. 8. *Rom.* 2. 18. *Pſal.* 19. 10. & 119. 72, 127. *Prov.* 8. 18, 19. But the things and recompence they return to Miniſters for them, are only *their carnal things*, for the neceſſary ſupport of their bodies and families, which are no way comparable in value, worth, benefit, uſe to what they receive from them, as the laſt recited Texts and others reſolve. The people therefore receiving from their Miniſters *quid pro quo*, and things of infinite more value, benefit, than what they render to them; the carnal things they receive for their *ſpiritual*, (though in a liberal proportion) muſt needs be a

most *just debt and duty*; not meer arbitrary *almes* or *charity*; and can neither in justice nor conscience be detained from them, they being such infinite gainers by the bargain.

VIII. This Proposition is yet further professedly argued, debated at full by the Apostle and Spirit of God against all sorts of callings and professions of men, that now oppose it, with the greatest evidence of reason, justice, equitie that may be, backed with Divine Authoritie; as if he had purposely foreseen the violent, impious, headie opposition, now made against Ministers Tithes and maintenance in these daies by souldiers, rusticks, tradesmen; and penned this Scripture purposely to refute them. 1 Cor. 9. 4. to 16. *Have we not power to eat and to drink? &c. Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Or, who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the Law the same also? For it is written in the Law of* Moses, (e) *Thou shalt not muzzle the mouth of the Oxe that treadeth out the corn. Doth God take care for Oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written, that he that ploweth should plow in hope, and he that thresheth in hope, should be partaker of his hope. If we have sowen unto you spiritual things, is it a great thing, if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless, we have not used this power; but suffer all things, lest we should hinder the Gospel of Christ. Doe ye not know, that they which minister about holy things, live (or feed) of the things of the Temple? and they which wait at the Altar are partakers with the Altar? Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel. But I have used none of these things; neither have I written these things that it should be so done unto me, &c.*

(e) Deut. 25. 4.

In which Scripture the Apostle asserts the lawfulnes and justnes of Ministers maintenance under the Gospel by sundry instances, arguments, against all opponents. And because, perchance some soldiers then, as now, were the chief opposers of Ministers maintenance, or rather, for that he foresaw (by a (f) *Prophetical Spirit*) that they should prove such

(f) 1 Tim. 4. 1, 2. 2 Tim. 3. 1, 2, 3, 4, 5, 6, 7, 8, 9.

ſuch in our daies, he firſt refutes, and ſtops theirs, others mouthes, with an argument drawn from the wars, and their own Militarie practice: *Who goeth a warfare at any time at his own charge?* In which ſhort interrogative argument, theſe particulars are both included and tacitly aſſerted.

1. That Miniſters of the Goſpel are true *ſpiritual Souldiers* under *Chriſt their* (g) *Captain*; and their Miniſtrie, a true *ſpiritual warfare*, againſt the world, fleſh, Devil, ſins and vices of men, expoſing them to many *hardſhips, dangers, and oft-times to loſſe of libertie, bloud, limbs, yea life it ſelf*, as he expreſly reſolves in other Texts, 2 Cor. 10. 4. 1 Tim. 1. 18. 2 Tim. 2. 3, 4. & 4. 7. g Heb. 2. 10.

2. That being ſouldiers, it muſt needs bee moſt unjuſt, unreaſonable, unconſcionable, yea againſt the common rules of war, and practice of all ſouldiers, *that they ſhould goe a warfare ANY TIME at their own charge*; ſince no other ſouldiers elſe will, or uſe to doe it, (nor any officers, ſouldiers of the Armie now) who will follow the wars no longer, than they may do it at free coſt, no not for a moment; and will fight no longer than they receive or expect full pay. And therefore ſhould not now, nor at any time elſe, preſs Miniſters to preach freely at their own coſt, unleſs themſelves firſt went a warfare on their own purſes, to eaſe the impoveriſhed oppreſſed Country of their long continued heavie Taxes.

3. That conſtant pay, wages are at all times as really and juſtly due to theſe *ſpiritual Souldiers* for their *ſpiritual warfare*, as they are to any other ſouldiers, warriers or officers whatſoever imployed in actual ſervice in other warres. *Luke* 3. 14. Therefore thoſe Military Officers who oppugn our Miniſters pay and ſetled maintenance as unlawfull, antichriſtian, unevangelical, muſt firſt renounce their own pay, contributions as ſuch, and warre without pay on their own charges for the future; (which many of them may well do, having gained ſo much by the wars already, being now moſt of them out of actual military ſervice) or elſe henceforth permit our Miniſters to enjoy their Tithes and ſetled maintenance without oppoſition, or ſubſtructi-

on

on, as they do their pay: it being as great a *robbery*, *injuſtice*, *fraud* to deprive them of all or any part thereof, as to defraud any Souldiers, now in actual ſervice by Land or Sea, of their lawfull pay, *Mal.* 3. 8, 9, 10.

4. It hence neceſſarily follows, that as Souldiers pay and other Military expences, are not left to the arbitrary pleaſures and free benevolence of the people, (who would contribute little or nothing at all towards them at this or any other ſeaſon, if left to their own free wills) whence the preſent diſſolution, deſtruction of the temporal Army, and Militia would enſue; but are reduced to a certainty by a ſetled eſtabliſhment, and impoſed, levyed on the people by coercive Laws, Ordinances, Forfeitures, Diſtreſſes, Impriſonments, ſtrict penalties and illegal armed power, when willfully refuſed, detained or neglected to be paid in whole or part at the times appointed: So the wages, ſtipends of theſe ſpiritual Souldiers the Miniſters, and of their neceſſary ſpiritual warfare are not to be wholly left in any ſetled Chriſtian State, to the arbitrary wills and voluntary Benevolences of the people (which would ſoon neceſsitate them to disband, and fruſtrate their ſoul-ſaving warfare) but reduced to ſome certainty by poſitive Laws, (as they have been time out of mind with us, and elſewhere) and in caſe of wilfull refuſal, detention, ſubſtraction in whole or in part, when due, to be levyed by ſuch coercive legal waies and means, as our monthly Taxes, Contributions, and other juſt Debts, Duties are, there being the ſelf-ſame juſtice, reaſon, equity, neceſſity in both caſes. Thoſe Army-Officers and Souldiers then, who oppoſe, condemn our Miniſters ſetled maintenance, and the coercive laws, means to recover it when detained from them, as an intollerable oppreſſing yoke, grievance, muſt firſt renounce, ſuppreſſe all monthly Taxes, Contributions, Exciſes, Cuſtomes, Impoſitions, and the many new ſevere coercive waies, means to levy them, as ſuch; being far more grievous, burtheſome, illegal, oppreſsive to the people, both in their value, frequency, novelty, illegality, new way of impoſing, levying, than Miniſters Tithes, Dues; and the ſaddeſt, heavieſt preſ-

ſures

ſures they now languiſh under; and live wholly upon the peoples free unconſtrained Benevolences, taking only what they will freely give them of their own accords, without coercive Laws, Ordinances, Forfeitures, Penalties, Diſtreſſes; or elſe retant their former erronious opinion, practice, & approve of our Miniſters ſetled coercive maintenance for the future, without oppoſition, being Souldiers as well, and having as juſt a right to a ſetled enforced ſalary as they, as the Apoſtle here argues and reſolves.

2. The Apoſtle having thus routed, ſilenced our Captains and Souldiers, the Ring-leaders againſt Miniſters ſetled coercive maintenance, encounters in the next place, all Husbandmen, Sheep-maſters, Shepheards, Ploughmen, Reapers, Threſhers, and other Ruſtical Oppugners of their Tithes and Livelyhood, Verſ. 7, 9, 10. Wherein he aſſerts, that Miniſters of the Goſpel have as juſt, as equitable a Right to a competent maintenance from the people for preaching the Goſpel to them, and to *partake of their temporal things*; *as he that planteth a Vineyard hath to eat of the fruit thereof*; as he that *keepeth a Flock hath to eat of the milk thereof*; as the *Husbandman and Labourer who ploweth, reapeth or threſheth corn, hath to eat of the corn he ſoweth, reapeth, ploweth*: And that it is as great injuſtice and unreaſonable a wrong to deprive Miniſters who *ſow unto us ſpiritual things*, of a competent ſhare in our *carnal things*, as to debar one *that plants a Vienyard, of right, liberty to eat of the fruits thereon*; or *one that feeds a Flock, to eat of the milk thereof*; or *thoſe that ſow, reap, and threſh Corn, to enjoy any ſhare or portion in it*: Which all Husbandmen, Farmers, Sheepmaſters, Shepherds, Plowmen, Reapers, Threſhers, and other Labourers, who deny or begrudge our Miniſters their ſetled long-enjoyed Tithes, Dues, may do well advifedly to conſider, to convince them of their error, and reform their practice.

3. Verſ. 8, 9. To convict all brutiſh men in theſe daies, who are more uncharitable to their Miniſters, than men are or ought to be unto their very beaſts, in denying them ſo much as to eat of their Tithe Corn or ſtraw; he argues the juſtice of their maintenance (and that by the Tithes of their Corn, Wine, &c. as the inſtances imply) from the very

very *Law* of God concerning beaſts, *Deut.* 25. 4. *Thou ſhalt not muzzle the mouth of the Oxe that treadeth out the corn:* which though literally meant of *Oxen, to whom all righteous men are and ought to be juſt and mercifull, Prov.* 12. 10. *Luke* 13. 15. & 14. 5. *Mat.* 12. 11. yet it is principally written and intended altogether in its genuine ſenſe of the Prieſts of God under the Law, and Miniſters under the Goſpel, of whom God takes *farr more care than he doth of Oxen* (of whom yet *he hath a general providential care*, as well as of all other beaſts and ſparrowes: *Pſal.* 104. 25, 27. & 145. 9, 15, 16. & 147. 9. *Luke* 12. 6, 7, 24. *Mat.* 6. 26. & 10. 28, 29.) and *are of more value than many Oxen, Sparrowes, and yet not one of theſe ſparrowes falleth to the ground without Gods ſpecial Providence, though two of them be ſold for a farthing.* The force of this argument ſtands thus; If God by a *ſpecial Law* takes *ſo much care of the very Oxe that treadeth out the Corn*, as to prohibit the *muzzling of his mouth*, that he may not eat thereof; then queſtionleſſe he takes much more care of the Miniſters of the Goſpel, and much more inhibits the muzzling their mouthes, that they ſhall not ſo much as eat, feed and live upon the Tithes, milk, wine, fruits of your vineyards, ſtraw, corn, and other carnal things; they being farr *better than Oxen*; and this *Law purpoſely, yea altogether written for their ſakes*, not for Oxen. Therefore thoſe who deny, deprive them of this their right, tranſgreſſe this very Law of God, (ſtill in force under the Goſpel, as is here reſolved, being founded upon natural juſtice and equity) and are farr more unrighteous, cruel, unmercifull to their Miniſters, than they are, yea ought of right to be to their very beaſts and Oxen, to whom they allow both *corn, ſtraw*, and *ſufficient* * *provender*, for their very work. Verily our Miniſters now were better to be many mens Oxen, Horſes, Aſſes, than their ſpiritual Paſtours, for then they would feed, keep them well, and allow them ſtraw, hay, corn to live on, as they do to their beaſts; whereas now they will pay them neither Tithe-corn, nor hay, nor ſtraw. Such men, I fear, are *worſe* and more *Bruti∫h* than their (*h*) *beaſts that periſh*, regarding neither Law nor Goſpel, here joyntly urged by the Apoſtle againſt their Tithe-detaining practice.

* Gen. 24. 25. 32. c. 42. 27. c 43. 24. Jud. 19. 21. Iſay 30. 24.

(*h*) Pſ. 49. 20. Prov. 30.

4. Verſ. 11. He encounters all Artificers, Merchants, Tradeſmen, and others who live by ſelling, buying, exchanging; who deny or detain their Miniſters Dues and Maintenance, by an argument drawn from their own practice, the rules of commutative Juſtice, the nature and value of what they receive from Miniſters, and what they render, or ſhould return them for it. *If we have ſowen unto you ſpiritual things* (the moſt precious, excellent, uſefull, neceſſary of all others) *is it a great matter if we ſhall reap your carnal things*? of far leſſe value, worth, uſe, than what you receive from us for them. Surely none of theſe Traders, will give or ſell away their wares without any money or recompence for them; and if they ſell or exchange them for leſſe money, or things of leſſer value, moment than what they ſell or exchange them for, they may in all juſtice, equity expect and receive mony or wares exchanged for them from thoſe who have ſo gainfull a bargain, without the leaſt ſhadow of covetouſneſſe, injury, or oppreſſion. Let then ſuch and all others conſider their own daily practice, and the weight of this Apoſtolical Goſpel argument for our Miniſters maintenance, Tithes, Dues, againſt which there can be no exception, nor reply; and then it will convince, convert them, if they have not abjured all principles of common juſtice and commerce.

5. Verſ. 12. He argues from others precedents and examples. *If others are partakers of this power over you* (*to reap your carnal things for ſpiritual*) *are not we rather*? which may receive theſe various conſtructious agreeable to the general ſcope of the place.

1. If *others* who are true Apoſtles and Miniſters of the Goſpel, *are partakers of this power*, (amongſt you or thoſe to whom they preach) though they have not been ſuch to you, and did not convert you, nor labour ſo much in ſowing ſpiritual things to you; much more then I (and *Barnabas*) who have been the *inſtruments of your converſion, and doubtleſs are Apoſtles unto you, you being the Seal of mine* (*and his*) *Apoſtleſhip in the Lord*, Verſ. 1, 2. 2 *Cor.* 12. 11, 12. may likewiſe *be partakers of this power.*

2. If *others*, who are not true Apoſtles of Jeſus Chriſt, but

meer falſe Apoſtles, Seducers, ſlanderers of me and the truth of the Goſpel, yea broachers of Hereſies and Schiſms, are partakers of ſuch a power amongſt you; then much more *I and Barnabas*, who are true *Apoſtles* and *Miniſters* of the Goſpel, preaching nothing but ſoul-ſaving Goſpel truthes: which ſeems to be the genuine ſenſe of the place, by comparing verſ. 1, 2, 3. with 2 *Cor.* 11. 1, to 16.

(i) See 1 Cor. 8. 1, 10. & 10. 20, 21.

3. If your (*i*) *Idolatrous Pagan Prieſts* before or ſince your converſion, be partakers of ſuch a power (as to receive a competent ſalary, maintenance out of your carnal things) even for their idolatrous ſuperſtitious rites and miniſtry; or if your Pagan Civil Magiſtrates receive a competent allowance from you for their care, pains in civil government, *Rom.* 13. 6, 7. then much rather we who are true Miniſters and Apoſtles may doe the like for the true ſpiritual things we ſow among you, and *have the ſpiritual rule over your ſouls*, Hebr. 13. 17. The argument holds ſtrongly in each of theſe conſtructions, but ſpecially in the two firſt, which are moſt ſuitable to the Text

6. Verſ. 13. He argues the juſtice of Miniſters maintenance under the Goſpel, from the maintenance of the Prieſts by Gods appointment under the Law, both before and after the Temple built. *Do ye not know that they which miniſter about holy things live of the things of the Temple, and they which wait at the Altar, are partakers with the Altar? Numb.* 18. 18, 19, to 31. *Deut.* 12. 6, 11, 17, 18, 19. ch. 14. 22. to the end of the chapter, ch. 18. 1, 2. 2 *Chron.* 31. 2, to 20. *Nehem.* 10. 32, to the end. ch. 12. 39, 47. & 13. 5, to 15. (The Prieſts and Levites by Gods own inſtitution then receiving a liberal maintenance from the people, by *Firſt fruits, Tithes, Oblations, Sacrifices*, and likewiſe *Cities, Suburbs*, Lands, Houſes, Chambers for them, their Families, flocks of Cattell and Goods, *Numb.* 35. 2, to 9. *Joſh.* 21. 2, to 43. 1 *Chron.* 6. 6, throughout. 2 *Chron.* 11. 13, 14. *Neh.* 10. 37, 38, 39. & 13. 10. *Ezek.* 45. 1, 2, 3, 4, 5. ch. 48. 9, to 15. *Lev.* 25. 32, 33, 34. compared with the former Texts: and *Lev.* 37. throughout. *Numb.* 21. 28, 29, 30, 37, 47, 50, 51, 52, 53, 54. *Heb.* 7. 5. 8. None of which *might be alienated, ſold or ſubſtracted from them without ſin and ſacrilege. Mal.* 3. 8. *Ezek.*

8. *Ezek.* 49. 14. *Lev.* 25. 33, 34. *Gen.* 47. 22, 26.) And then to ſtop, ſilence all future objections and calumnies, he thus concludes his argument with a *Divine Ordinance* and inſtitution of Chriſt himſelf under the Goſpel for the like liberal maintenance of the Miniſters of the Goſpel, (whoſe *miniſtration is much more glorious than that of the Law*, 2 Cor. 3. 7, 8, 9, 10.) Verſ. 14. **Even ſo hath the Lord ordained that they which Preach the Goſpel ſhould live of the Goſpel**; to wit, as liberally, as plentifully, as comfortably in all reſpects, (& that by *Tithes* and *Oblations*) as the Prieſts and Levites under the Law, as the parallel, and the words **Even ſo**, import. Who ever therefore oppoſe, reſiſt, cenſure this their liberal ſetled maintenance, oppoſe, reſiſt, cenſure the very poſitive *Ordinance* of *Chriſt himſelf* under the *Goſpel*; and therefore may and ſhall *receive to themſelves damnation*, *Rom.* 13. 2. in caſe they do not repent thereof.

Finally, the Apoſtle to prevent all cavils that either falſe Apoſtles or enemies to him and his Miniſtry, might then object againſt him for this Doctrine, as if he were a ſelf-ſeeker, a covetous wretch, an oppreſſor, fleecer, ſpoiler of his flock, or a partial Judge in his own cauſe (as they now calumniate our Miniſters pleading for their juſt ſetled maintenance and Tithes) becauſe he thus ſtrongly pleads, proves the lawfulneſs of the maintenance of the Miniſters of the Goſpel; he concludes, *v.* 12, 15, 18, 19. *Neverthleſs we have not uſed this power: But I have uſed none of theſe things; neither have I written theſe things, that it ſhould be ſo done unto me, &c.* which he repeats and amplifies in 2 Cor. 11. 7, 8, 9, 10. & 12, 13, 14, 15, 17. But he did it only in the behalf of the reſt of the Miniſters of the Goſpel, to juſtifie their Goſpel right to a liberal, juſt and fitting livelihood for preaching of the Goſpel. Wherefore his Teſtimonie, reſolution in this caſe is beyond all exception, ſufficient to convince, ſilence all gainſayers then and now.

IX. The veritie of this Propoſition is thus demonſtrated from 1 *Tim.* 3. 2. *Titus* 1. 8. 3 *Joh:* 9. 10. which preſcribe this as one ſpecial qualification of every Evangeli-

cal Biſhop and Miniſter of the Goſpel, *that he muſt be given to, and a lover of Hoſpitalitie, a receiver of the Brethren, and reliever of diſtreſſed Saints upon all occaſions*: And yet withall commands, requires, *That he muſt give himſelf WHOLLY to reading, faſting, prayer, meditation, exhortation, doctrine, preaching the Word in ſeaſon, out of ſeaſon, giving attendance on theſe and other Paſtoral duties, not intangling himſelf with the affairs of this life, being ſeparated to the Goſpel of Chriſt*, Act. 6. 4. 1 Tim. 4.13,14, 15,16. 2 Tim. 2. 4,15. & 4.2,5. Rom. 1.1. Tit. 1. 9. & 2.1. 1 Cor. 4.17. Acts 20. 28. Now this they cannot poſſibly do, without a liberal, comfortable, conſtant, ſetled maintenance, unleſs they have good eſtates of their own, which few of them have, who yet deſerve a convenient reward for the work of their Miniſtry from the people: therfore ſuch a maintenance of right belongeth to them as Miniſters of the Goſpel, to enable them to be hoſpitable, charitable to their Chriſtian brethren, and the poor who need relief.

X. Miniſters of the Goſpel, are *to ſpeak, exhort, and rebuke with* **all authority**, *and to let no man deſpiſe them*, Tit. 2. 15. 1 *Tim.* 4. 11, 12. *Mat.* 7. 29. Now this they can hardly do, if they be poor, beggerly, living upon meer almes, or benevolences of the giddy-headed people, and ſtript of a competent ſetled maintenance independent of the vulgars or Superiors meer wils and pleaſures, which will render both their Perſons, Words, Doctrine, Miniſtry contemptible, and leſs Authoritative to the people: For the Scripture informs us, *That poor men are lightly eſteemed*, 1 Sam. 18. 23. and therefore *David* couples theſe together, *Pſ.* 119. 141. *I am poor* (or *ſmall in eſtate*) *and deſpiſed.* And *Solomon* informs us, *That the Poor uſeth intreaties* (ſpeaks not with authority like the richer ſort) *but the rich anſwereth roughly*, Prov. 18. 23. That *the poor is hated even of his own neighbour*, ſeparated from him, deſpiſed by him, and that *all the bretbren of the poor do hate him, how much more do his friends go far from him? though he purſue them with words, yet are they wanting to him.* Prov. 14. 20. & 19. 4, 7. Yea he reſolves Eccleſ. 9. 15, 16. *That a poor mans wiſdome is deſpiſed, and his words are not heard*; and that *no man remembred or regarded*

that

that poor wiſe man, who by his wiſdome delivered the ſmall City that was beſieged by a great King, becauſe he was poor. Neither is this old Teſtament, but Goſpel truth likewiſe. *Jam* 2. 2, 3, 5, 6. *If there come into your aſſembly a man with a gold ring, in goodly apparel, and there come in alſo a poor man in vile rayment; ye have reſpect to him that weareth the gay clothing, and ſay to him, ſit thou here in a good place; and ſay to the poor, ſtand thou there, or ſit here under my footſtool. Hearken my beloved Brethren, hath not God choſen the poor of this world rich in faith, and heires of the Kingdom, which he hath promiſed to them that love him? But* ye have deſpiſed the poor: a fault ſtill common in the world. Poor indigent Miniſters, as well as Saints, though *rich in faith*, are alwayes generally contemptible to the greateſt part of men, and their very *poverty* makes not only their perſons, but alſo their words, Doctrine to be ſlighted, deſpiſed, as theſe Scriptures and experience manifeſt. Wherefore a competent, ſetled maintenance and revenue, is not only juſt, but neceſſary, to add more reverence, eſteem, authority to their Exhortations, rebukes, words, and preſerve their perſons, callings, Doctrine from contempt, ſcorn in the eyes and ears of men: *Who though they ought to know them which labour among them, and are over them in the Lord, and admoniſh them, and to eſteem them very highly in love for their workes ſake,* 1 *Theſſ.* 5. 12, 13. Yet by reaſon of their inbred pride and corruption, will be very averſe to do it, if they be very poor, indigent, living like beggers upon almes and charity, as our new *Reformadoes* would now have them.

XI. *Miniſters of the Goſpel muſt not ſeek to pleaſe men, but God; for if they yet pleaſed men, they ſhould not be the ſervants of Chriſt.* *Gal.* 1. 10. *Neither muſt they corrupt the Word (as many do;* to humour the luſts, wils, or countenance, and carry on the unrighteous, covetous, ambitious, oppreſſive, bloudy, or treacherous deſignes of wicked men) *faſting* (yea preaching, praying) *for ſtrife and debate, and to ſmite with the fiſt of wickedneſs*, *Eſa.* 58. 4. *But as of ſincerity, but as of God in the ſight of God, muſt they ſpeak in Chriſt,* 2 *Cor.* 2. 17. Now a juſt, competent, ſetled maintenance, independent on the Governours, Magiſtrates or peoples wils and pleaſures, (ſuch as

was

was the Prieſts & Levits under the Law enjoyed by divine inſtitution) is the beſt means and preſervative, to keep Miniſters from being *Men-pleaſers, flatterers, time-ſervers, and corrupters of the word of God*, to humour men; a great inducement to them to preach the word of God *ſincerely, and to rebuke, exhort with all authority*. Whereas a poor, beggerly, mean, dependent Miniſtry, whoſe whole maintenance and ſubſiſtence muſt only reſt upon the arbitrary wils of perſons in higheſt preſent power (who may out, or ſtrip them both of their Callings and Benefices, when and for what they pleaſe) or only upon the peoples voluntary contributions, will certainly be a *men-pleaſing, time-ſerving, flattering, unſincere, and word-corrupting Miniſtry*, ſtudying more to pleaſe, favour thoſe by and from whom they have their Livelihood, than to pleaſe God; and fitting their preaching, praying, Doctrines, opinions, to their opinions, tempers, factions, parties, deſigne, holding alwayes with the *prevailing ſtrongeſt party*, or thoſe by whom they ſubſiſt, and *wreſting the Scriptures* to ſupport their very errors, vices, ſins, power, yea moſt unrighteous, treacherous, perfidious, oppreſſing practices and bloudy uſurpations, not daring to diſpleaſe them, as * *Eccleſiaſtical Hiſtories* record, and our own experience can ſufficiently teſtifie in theſe late whirling times and changes, as well as in King || *Edward the 6. Queen Maries* and *Queen Elizabeths* reigns, when our *Religion ſuffered ſo many publick alterations*, and moſt Miniſters, Scholars, and our whole Univerſities then changed their Opinions, Profeſſions and Religion with the times. Hence the Scripture records this, as one of *Jeroboams policies* to keep *the People and Kingdome from returning to the right heir*, 1 Kings 12. 28, 29, 31, &c. *eb.* 13, 33, 34. That *he made Prieſts of the loweſt* (or pooreſt) *of the people, who were not of the Sonnes of Levi, and placed them in Bethel*: who being poor, mean and depending on him for their Salaries, *readily ſacrificed to his golden Calves, offered upon the Altar which he had made in Bethel, and obſerved his new preſcribed Feaſts*: which the *Prieſts and Levites that were in all Iſrael, having Lands, Suburbs, and a ſetled maintenance, refuſed to do. Whereupon Jeroboam and his Sonnes caſt them out from executing the Prieſts office unto the Lord*, and ſubſtituted

* ſee Nicephorus, Zonaras, and Grimſton in the life of Phocas: Platina and Bale in the life of Pope Gregory the 7.

|| Fox Acts and Monuments vol 3 Hiſt. De vita et obitu M. Bucer.

ſtituted theſe baſe ſtipendiary Idol-Prieſts for the Calves, 2 *Chron.* 11. 13, 14, 15. *Which became ſinne unto the houſe of Jeroboam, even to cut it off, and to deſtroy it from the face of the earth.* God deliver us of this Nation from the like Atheiſtical *Jeroboam-like* policy and practice now, which will certainly prove the ruin of them and their houſe, who ſhall put it in execution, if not of our Religion and Nation, as it did of *Jeroboam* his houſe, and *the* (k) *whole Kingdom of Iſrael.* k 2 Kings 17. 16, 17, 18.

XII. All Chriſtians are commanded, *Gal.* 6. 10. *As they have opportunity, to do good to all men* (by relieving their wants) *eſpecially to the houſhold of faith.* Therefore they are in an eſpecial manner bound to do good to their Miniſters who inſtruct them, in maintaining and *communicating to them in all good things*, as he reſolves, *v.* 6. The rather, becauſe we have this Precept thus ſeconded, *Heb:* 13. 16 *But to do good and communicate forget not; for with ſuch ſacrifice God is well pleaſed:* (coupled with this injunction) *Obey them that have the rule over you, and ſubmit your ſelves, for they watch for your ſouls, as they that muſt give account, That they may do it* **with Joy**, *and* **not with Grief, for that is unprofitable for you.** Wherein theſe 3 Concluſions are poſitively aſſerted.

1. That Chriſtians muſt not only obey their Miniſters, but likewiſe *do good, and communicate to them in all good things* they want.

2. That this is ſo farr from being unlawfull, that *it is a ſacrifice well pleaſing unto God.*

3. That Miniſters deſerve not only obedience but maintenance from the people.

1. Becauſe *they have the rule over them.*

2. (*l*) Becauſe *they watch for their ſouls.* l See Rom. 13. 4, 5, 6, 7.

3. Becauſe *they muſt give an account to God for them.* backing theſe Reaſons.

4. Becauſe it *will be a great encouragement to them to diſcharge their dutie with joy, not with grief.*

5. Becauſe the not doing it, will both *grieve* the *Miniſters*, and be *unprofitable to the people* in regard of their ſouls and ſpiritual eſtate, and alſo *cauſe God to curſe and blaſt them in their temporal eſtates, Mal:* 3. 8, 9, 10, 11, 12. where as the doing thereof will be advantagious to them in both Power-

Powerfull reaſons, motives to convince all of the juſtice of our Miniſters maintenance, and to indnce them chearfully to render it unto them, though it were not due by humane Laws, as we know it is.

XIII. The very Goſpel enjoyns all Chriſtians, *Rom.* 12. 20, 21. *To diſtribute to the neceſſitie of the Saints*, and *to be hoſpitable* (not only to thoſe we know, but) *even to ſtrangers. Heb:* 13. 2. And if *our enemie hunger*, it commands us *to feed him*; *if he thirſt, to give him drink*; and *Not to be overcome with evil, but to overcome evil with good*; ſeconded with *Mat:* 5. 44, 45, 46, 47, 48. *Luke* 6. 32, to 37. *Prov.* 25. 22. whence thus I argue: If Chriſtians muſt diſtribute to the neceſſities of, and be hoſpitable to Saints and others, who are meer ſtrangers to them, yea give meat, drink to their very enemies, and overcome their evil with goodneſs; Then it neceſſarily followes, they muſt much more diſtribute to the neceſſities of, be hoſpitable, liberal, give meat, drink, maintenance to their own faithfull preaching Miniſters, and recompence their good with good again, *elſe they ſhall be worſe than Publicans and ſinners, who doe good to thoſe that do good to and for them, Mat.* 5. 46, 47.

XIV. This is evident by the practice of the primitive Saints and Chriſtians recorded in the Goſpel for our imitation; who though they paid all civil Tributes, Cuſtoms, Duties to the civil Magiſtrates, and likewiſe Tithes and other duties to the Jewiſh or Pagan Prieſts under whom they lived; yet they likewiſe freely and liberally miniſtred, contributed of their ſubſtance and temporal eſtates towards the maintenance of Chriſt and his Apoſtles, and the Miniſters of the Goſpel. Hence we read, *Luke* 8. 2, 3. That *Mary Magdalen, Joanna the wife of* Cuza, Herods *Steward, Suſanna and MANY others* (of our Saviours auditors) *miniſtred to him of their ſubſtance:* put, it ſeems, into a *common purſe* for the maintenance of Chriſt and his Apoſtles, which *Judas kept; who provided bread, meat and other neceſſaries out of it*; as is evident by *John* 4. 8, 31. & 12. 5, 6. & 13. 29. & 6. 5, 7. compared together. After our Saviours reſurrection, when the multitude of believers at *Jeruſalem* were much increaſed, it is expreſly recorded,

Acts

Acts 4. 32, to the end, & 5. 1, to 10. *That they were all of one heart and of one ſoul* (and oh that we were ſo again!) *neither ſaid any of them, that ought that he poſſeſſed was his own, but they had all things common; neither was there any amongſt them* (whether Apoſtle, Miniſter or Believer) *that lacked; For as many as were poſſeſſors of Lands or Houſes* **Sold them** (not purchaſed them, much leſs Glebes, Tithes, or Church-lands, as many do now, who ſay they imitate the primitive Chriſtians) *and brought the prices of the things that were ſold, and* **laid them down at the Apoſtles feet**; *and diſtribution was made unto every Man* (therefore to every Apoſtle and Miniſter of the Goſpel, as well as others) *according as they had need.* Amongſt others, *Joſes a Levite of Cyprus, having Land ſold it, and brought the money and* **laid it at the Apoſtles feet**: *The like did Ananias with Saphira his wife, but becauſe they brought a certain part thereof, and laid it at the Apoſtles feet, and kept back part of the price of the Land,* (which is leſs than to keep back Tithes, when due by ſundrie Lawes and Ordinances,) and *thereby lyed not unto Men* (only) *but to God, they both fell down dead ſodainly at the Apoſtles feet* (in a miraculous manner) *and were carried forth and buried: And great fear came upon all the Church, and as many as heard thereof.* We finde in 2 Cor. 11. 7, 8, 9. *That though Paul preached the Goſpel at Corinth freely*, yet **he took wages of other Churches** (at the ſame time) **to do them ſervice.** *And when he was preſent with them, and wanted, that which was wanting unto him, the Brethren that came from Macedonia* **ſupplied**; *that in all things he might keep himſelf from being burdenſome to the Corinthians*; (for reaſons expreſſed by him) In which reſpect, of not miniſtring to him of their ſubſtance, he writes, **they were inferiour to other Churches**, 2 *Cor.* 12, 13. How bountifull the Church and Saints of *Philippi* were to *Paul*, not only whiles preſent with them and preaching among them, but alſo abſent from them, preaching the Goſpell in other places, and how pleaſing this their liberalitie was to God, he thus records; *Phil:* 4. 10, to 21. *But I rejoyced in the Lord greatly, that at laſt your care of me is revived; wherein ye were alſo* **Carefull**, *but ye lacked opportunity: Not that I ſpeak in re-*

spect of want, for I have learned in whatsoever estate I am, therewith to be content, &c. Notwithstanding **ye have well done** *that ye did communicate with my affliction. Now ye* Philippians *know also, that in the beginning of the Gospel, when I departed from Macedonia, no Churches communicated with me as concerning* **Giving** *and* **Receiving, but ye only**: *For even in Thessalonica* **Ye sent once** *and* **again to my necessity.** *Not because I desire a gift, but I desire fruit that may abound to your accompt. But I have received all, and* **abound** *and* **am full,** *having received of* Epaphroditus **the things sent from you; an odour of a sweet smell, a Sacrifice Acceptable, well-pleasing to God.** *But my God shall supply all your needs, according to his riches in glory by Jesus Christ; Now unto God and our Father, be glory for ever and ever Amen.* And in 2 *Tim.* 1. 16, 17, 18. He makes this memorable Testimony of and prayer for *Onesiphorus*: *The Lord give mercy unto the house of* Onesiphorus, *for he often refreshed me, and was not ashamed of my chain: But when he was in Rome, he sought me out very diligently and found me: The Lord grant unto him, that he may find mercy of the Lord in that day: And in* **how many things he Ministred unto me at Ephesus** *thou knowest very well.*

From all which precedents coupled together, these conclusions naturally, and necessarily arise:

1. That it is not only the practice, but duty of the Saints and Christians under the Gospel, chearfully and liberally to contribute to the Apostles and Ministers of the Gospel; and that not only whiles they are actually preaching and resident amongst them, but whiles absent preaching, the Gospel in other places, or suffering for the Gospel in bonds and prisons, if their necessities so require.

2. That they ought not only barely to supply their necessities, when they are in want; but in such a plentiful manner, that they may truly say, *We abound and are full, blesse God for, rejoyce in their peoples liberality, and pray to God for a blessing upon them and theirs, with greater chearfulness and zeal.*

3. That in cases of necessity, when the wants of the Apostles, Mininsters and Saints of God require it, Christians are not only bound to pay them the Tithes of their Lands

and

and other ſetled Dues, but even to *ſell their very Lands, Houſes, Eſtates themſelves and lay them down at the Apoſtles and Miniſters feet for their common ſupply*; as the primitive Chriſtians did; they being not real proprietors, but *meer Stewards of their worldly eſtates*; which as they all *proceed from Gods hand, gift, bleſſing*; ſo they are ſtill, *Gods own*, not mans; and therefore in ſuch caſes, to be chearfully expended for the maintenance and ſupply of the neceſſities of his *Miniſters, ſervants, worſhip*: 1 *Chron.* 29. 11, 12, 14, 15, 16, 17. 1 *Tim.* 6. 17, 18, 19.

4. That the maintenance of the Miniſters of the Goſpel, is not meer *pure Almes*, (as ſome have held) but *wages*; which though *Paul* (for ſome ſpecial reaſons) received not from the *Corinthians*, yet he did from other Churches, under the name of *wages*.

5. That niggardlineſſe, and not contributing towards the maintenance of painful Miniſters, is a *ſhame, infamy, diſhonour to a Church and people*, making them *inferiour* to all *other Churches*.

6. That peoples liberal, bountifull contributing to the Apoſtles and Miniſters of the Goſpel, is a *great joy, comfort, encouragement to them*, yea a means to *enlarge their hearts in prayers to God for ſpiritual and temporal bleſſings on them and their houſholds*.

7. That bountifull and chearfull contributions to the Apoſtles and Miniſters of Chriſt, is not only a *well doing*, or good work, *but an odour of a ſweet ſmell, a ſacrifice acceptable and well pleaſing unto God*, though it ſtinks in the noſtrils of many covetous earth-wormes, ſectaries and pretended godly Saints now adaies.

8. That Liberality to the Miniſters of the Goſpel, and paying them their juſt deſerved Tithes, Dues, is ſo farr from impoveriſhing and hurting mens eſtates, that it *redounds to their ſpiritual and temporal accompt too*; *cauſeth God to ſupply all their wants, and to bleſſe both them and their families with ſpiritual, temporal, eternal mercies and rewards*; as the ſeveral forecited Scriptures, with *Prov.* 3. 9, 10. *Mal.* 1. 10, 11. *Mat.* 10. 41, 42. *Mar.* 9. 41. 2 *Cor.* 9. 6, to 13. 2 *Kings* 4. 8, to 38. 1 *Kings* 17. 10, to 24. moſt abundantly prove.

9. That the willful detaining, withdrawing of any thing ſolemnly devoted to the neceſſary maintenance of the Apoſtles and Miniſters of the Goſpel, brings *exemplary curſes, judgements on thoſe who are guilty* thereof, as the examples of *Ananias* and *Saphira* teſtifie, compared with *Mal.* 3. 8, 9, 11. *Hag.* 1. 9, 10, 11, & 2. 16, 17, 18, 19. further illuſtrating it: which all ſacrilegious invaders, plunderers, detainers, oppugners of our Miniſters ancient eſtabliſhed Maintenance, Tithes, Dues, may do well now ſeriouſly to ruminate upon, and then reform their practice, or elſe renounce their pretended Chriſtianity and Saintſhip, ſo much ſwarving from the recited precedents of the firſt and pureſt Chriſtians.

XV. This is further proved by *Mat.* 7. 12. *Luke* 6. 31. *All things whatſoever ye would that men ſhould do unto you,* **do even ſo to them,** *for this is the Law and the Prophets*; yea and the *Goſpel* too; thus twice enjoyning it, from Chriſts own mouth. Whence thus I argue. All Eſtates, Callings, Profeſſions of men whatſoever, whether Kings, Princes, Rulers, Judges, Magiſtrates of all ſorts, Lawyers, Phyſicians, Chirurgeons, Merchants, Artificers, Traders, Husbandmen, Labourers of all kinds, Sea-men; yea all Generals, Commanders, Collonels, Captains, Governours of Forts, and common Souldiers whatſoever, with all ſorts of civil Officers in their reſpective Offices, Imployments, do and juſtly may by the Law of God, Nature, Nations, expect and receive a juſt, certain comfortable ſalary, reward, hire, maintenance, ſubſiſtence for their reſpective pains, workes, imployments, exerciſes of their callings, talents from thoſe that do imploy them, or for whoſe good they worke and ſerve. Therefore by the ſelf-ſame Lawes, Rules of common, natural, moral juſtice and equity, all Miniſters and Preachers of the Goſpel may juſtly expect and receive the like, from thoſe to whom they preach; Elſe all others whatſoever muſt exerciſe their reſpective Offices, Callings, Trades, Imployments, Studies, Labours freely, without expecting or receiving any ſtipend, wages, reward or maintenance, as well as Miniſters; which they will never do.

And

And great reaſon is there that the painfull, faithfull Miniſters of the Goſpel ſhould receive a liberal, comfortable, competent, ſetled maintenance and reward for their Miniſtrie, as well as any other Callings, or Profeſſions of men, or as any Officers or Soldiers in the Armie, between whom alone and Miniſters I ſhall here only make the parallel, becauſe they moſt violently oppugne our Miniſters maintenance (if not their Miniſtrie too) of all others I have yet conferred with.

Firſt, all able, learned, judicious, pious Miniſters, skilfull in the Original Tongues, and learned Languages, wherein the Scriptures were penned (very neceſſarie for them to underſtand) able *ſoundly, judiciouſly, like workmen who need not be aſhamed, to defend the truth of the Goſpel, to ſtop the mouthes of Blaſphemers, Hereticks, Seducers, that oppugne it; to divide and preach the Word of God aright* as they ought. (Elſe they hardly merit the name of *able Miniſters*, 2 Cor. 3. 6. 1 Tim. 1, 7, 12. 2 Tim. 2. 15. & 4. 2, 3, 4, 5. Tit. 1, 9, 10, 11. but rather of *pratlers, wranglers, underſtanding neither what they ſay, nor whereof they affirm, wreſting the ſcriptures to their own and others deſtruction through ignorance and want of learning*, 2 Pet. 3. 16. the caſe of many unlearned uſurpers of the office of Teachers now) All ſuch before they can be fit for the work of the Miniſtrie, ſpend ſixteen or twentie years time, in hard ſtudies day and night at their Books in Schools, Univerſities, double the yeares, ſtudie, induſtrie, that moſt other Artiſts (except Lawyers and Phyſicians) ſpend in fitting themſelves, for, and in learning their mechanick Trades and Profeſſions: whereas all common Souldiers, yea many Officers and Commanders of late times, ruſh juſt like their horſes, into their work, calling, without one years, weeks, dayes preparation, ſtudie, practice in the Wars, learning their trade of Souldiers and Commanders, after they are liſted, as ſuch, by practice and experience only without ſtudie.

2. Moſt Miniſters, or their Parents, Friends are at very great expences for many years time in fitting them for the Miniſtry, both in Schools and in our Univerſities, before they enter into, or are able for it: whereas all our Soul-

diers

diers & Army-Officers were at no expence at all, receiving full pay, as such, from the first day of their listing, yea many of them advance money to boot, before any practice at all or study, judgement in their Art; learning their Military skill, not at their own, but only at the peoples great costs.

3. Learned Ministers both before and after their admission into the Ministry, are at great charges, expences, to furnish themselves with Bookes, Libraries, necessary for their Calling: whereas our Army-Officers, Soldiers are and were furnished with all sorts of Armes, Ammunition fitting for their calling out of the publick Treasury only, which continually recruits them when lost in Service.

4. The calling of the Ministry requires men of far more able parts and eminency of gifts (whereby they might gain far more worldly wealth, riches, honours in many other callings, than they do or can do by the Ministry, by which they are commonly losers in respect of worldly gains and preferments, a thing very considerable) than the calling of an ordinary Souldier, or most warlike Officers doe; as experience manifests, and I think most Souldiers, Officers will acknowledge; and thereupon must admit them proportionable allowance to their parts, work in the Ministry it self, and what they might probably gain in other functions.

5. Ministers when once entred into their callings, are alwaies day and night upon constant duty, without intermission; their whole lives being so taken up with study, preaching, catechizing, praying, fasting, exhorting, admonishing, reproving, comforting, visiting the sick in body, troubled in mind, resolving doubts of conscience, and other Ministerial duties as well * in *private from house to house* as *publickly in the Church*, that they have most of them scarce one spare day or hour all the year to imploy in other affaires, for their own advantage in worldly things. Whereas many of our Army-Officers and Souldiers lie idle in their Quarters many months (if not years of late together) without any actual service, yet receive their full constant pay; and those in actual service, Garisons, do that they call *duty* only by turns, once or twice a week; and that but

* Act. 2. 46. c. 20. 20. 2 Tim. 4. 1, 2. Rom. 15. 19, 20. 1 Tim. 4. 15, 16.

for

only or two or three hours in a day, being then ſucceſſively relieved by others; having ſufficient time every day and week, not only to follow their private Trades, if they pleaſe, which are neceſſarie, uſefull, beneficial to them, but alſo to exerciſe Merchandiſe and other gainfull worldly imployments, Offices, to which they were never trained up; whereby moſt of them are grown richer than moſt of our *Miniſters* in half the ſpace they were fitting themſelves for their *Miniſtry* before they received one penny profit by it. As for our Officers, they ſeldom doe any dutie; have all their men-ſervants liſted under them, and paid by the people to do them ſervice only, being exempt from dutie; and how ſeldom they have been of late times at their Quarters upon their dutie as Souldiers, but ſitting otherwhere in Counſel to advance their own power, eſtates, and pull down all above them, to intrude themſelves into their places, we all ſee by many late ſad experiences, contrary to the Apoſtles precept, 2 *Tim:* 2. 4. *No man that warreth intangleth himſelf with the affairs of this life, that he may pleaſe* (not ſupplant, pull down) *him who hath choſen him to be a Souldier:* and to *John* the Baptiſts injunction to *Souldiers*, *Luke* 3. 14. *Do violence to no man, neither accuſe any falſely, and be content with your wages.* Which ungoſpel practices I wiſh they would firſt reform, by conforming themſelves unto this Precept, before they reform our *Miniſters*, their *Tithes*, or *ſetled wages*, or *our Laws*, things beyond, if not againſt their calling; for which they were never raiſed nor imployed.

6. The calling of *Miniſters*, as it is every way farr more laborious, yea as perillous and full of hardſhip as that of Souldiers, 2 Cor: 11. 23, to 33. & 4. 8, 9, 10, 11. 2 Tim. 2, 3, 9, 10, 12. & 3. 10, 11, 12. & 4. 5, 6, 7. So queſtionleſs it is far more honourable, neceſſarie, uſefull, beneficial to others, than that of Souldiers and Commanders; for they are the very *Embaſſadors of God himſelf, and Jeſus Chriſt* (the (*m*) *King and Lord of glory, the King of Kings, and Lord of Lords, the Prince of the Kings of the earth, and only Potentate*, to whom all *other Powers and knees muſt bow*) *beſeeching men in Chriſts ſtead to be reconciled to God*, 2 Cor. 5. 16. (*m*) 1 Tim. 6. 15, 16. Rev. 1. 5. & 19. 14. & 19. 16. Pſ. 9. 20.

20. The

2d. The *Ministers, servants, messengers of Jesus Christ, workers together with him, Stewards of the mysteries of God and the glory of Christ*, 1 Cor. 4. 1, 2. 2 Cor. 6. 1, & 8. 23. 2 Tim. 2. 24. imployed to *preach to sinfull men, the unsearchable riches of Christ, to turn them from darkness unto light, and from the power of Satan unto God*, Eph: 3. 8. Acts 26. 18. to rescue their souls *from the slavery and power of sin, Satan, hell, death, everlasting damnation*; and make them the *sons of God, heirs and coheirs with Christ of everlasting glory and felicity in Gods heavenly Kingdom*, through the power of Gods Grace and Spirit working in, with, by and through their *Ministry* on their hearts. Now the calling of a Souldier though it be honourable, and *in (n) some cases lawfull and necessary, if rightly managed*; yet *it is for the most part sinfull, hurtfull, pernicious, dangerous, unbeseeming the Gospel, in respect of the cause, managing, abuses thereof*; (o) it being *accompanied with murther, violence, rapine, treachery, perjury, sacrilege, cruelty, inhumanity, profaneness, blasphemy, contempt of God, of all sacred, civil Laws and Ordinances; ambition, treason, and the worst of sins; tending usually (like an overflowing Deluge)* to the *subversion, desolation, ruine of whole Families, Cities, Countries, Kingdoms, Churches; yea, Mankinde it self, Religion, Lawes, Liberties, Properties; turning whole famous Cities into ashes, and Kingdoms into Golgothaes, Acheldamaes*, (fields of bloud and dead mens sculs) yea very *wildernesses*, as the (p) *Scripture*, Histories and experience manifest. Hence God styles great Warriers and Armies; *The rod of his anger, the Battel-Axe with which he breaketh in pieces the Nations, destroyeth Kingdoms, and treadeth them down like the mire in the streets*; and *then at last destroyes them in his wrath, when they have executed his judgements, for their rapines, violence and bloudy cruelty*, Isa. 10. 5, &c. Jer. 50. 1, to 48. c. 51. 20, &c. They being really carried on from one war to another, out of vainglory, ambition, covetousnes, a mad humour of false greatness; *& nullus supra cæteros eminendi modus; in sua fata pariter, ac publica*; to their own and the publick ruine; yet still under a pretext of publick good and safety; as *Seneca* excellently writes in his 94 Epistle (a piece worth the reading) of *Alexander the great, Cæsar, Pompey, Marius, qui cum omnia*

a Grotius de jure Belli, l. 1. c. 2, 3, 4, 5. l. 2. c. 1, 2. Gratian Causa 23. qu. 1.

o Grotius de jure Belli, l. 2. c. 23 sect. 10. p. 388. and elsewhere. Nulla fides, Pietasque viris qui castra sequuntur. Lucan. Hen. Huntindon. Hist. l. 8. p. 390.

p Isa. 64. 10, 11. Jer. 49. 13, to 39. ch. 50. & 51 throughout. Ezek ch. 35. Joel 2. 3. Isa. 1. 7, 8. & 9. 12, 20, 21, & 19. 1, to 15.

omnia concuterent, concutiebantur; & cum multis fuerunt Authores mali, peſtiferam illam vim, qua pleroſque necuerunt, ipſi quoque ſentiunt. Indeed the Profeſſion of a Souldier even in the beſt of men and warres, is ſo full of danger, pollution, that it leaves ſome ſcarrs of ſin, and tincture of pollution on them, however they demean themſelves. Whence we read, that though *David* were (*q*) *a man after Gods own heart*, and (*r*) *fought the battels of the Lord againſt his profeſſed enemies by his ſpecial command*, with conſtant ſucceſs; yet *God would by no means permit him to build an houſe and Temple to him*, for this very reaſon, **Becauſe he had been a man of Warr**, and **made great Battels**, and **ſhed much Blood upon the Earth in his ſight**; And the 12000. *Iſraelites, who by Gods ſpecial command went up to war againſt the Midianites, and ſlew them, returning with victory and great ſpoils, without the loſs of one man, though treble their number, when as they came back from the war, were all of them, whoſoever had killed any perſon, or touched any ſlain, enjoyned by God and Moſes, to remain without the Camp ſeven dayes, and to purifie themſelves on the third and ſeventh day, as unclean and polluted perſons*, Numb. 31. 1, 17, 19, 20. *and all the Officers, and Captains of hundreds and thouſands in the hoſt brought an oblation, what every man had gotten of Jewels, of Gold, Chaines, Bracelets, Rings, Earrings and Tablets*, **to make an Oblation for their ſouls before the Lord**, *v.* 48, 49, 50. Such a ſtain and guilt was there adhering to their War-like calling, in this beſt of Warrs againſt Gods profeſſed idolatrous enemies. And may not all Officers, Souldiers whatſoever then juſtly fear, finde a deeper guilt of ſin and ſtain of blood, than was in *David*, or thoſe Officers and Souldiers adhering to their perſons, profeſſion in our unnatural, uncivil Wars, even with, and againſt their very Chriſtian, neareſt, deareſt Kings, Brethren, Friends, Kindred, Neighbours of the ſelf-ſame reformed Proteſtant Religion, and thereupon make the like or a far richer *oblation* than they did, out of their ſpoils and gains by Warr, as an attonement for their Souls, inſtead of provoking God and encreaſing their guilt, by ſeeking to ſpoil his faithfull Miniſters of their long enjoyed maintenance? In all theſe 6. particulars wherein the calling of Miniſters

(*q*) 1 Sam. 13. 14. Acts 13. 22.
(*r*) 1 Sam. 18. 17. & 25. 28.

excells in merit that of common Souldiers, Captains and Officers of War; both in respect of time, studie, costs, labour, diligence, parts, danger, honour, excellencie, use, profit, and necessitie; (to which I might add, that the Ministers frequent tears, prayers in times of War, and Judgements, *are far (ſ) more prevalent, beneficial, victorious than the Souldiers Arms*; beſides their conſtant uſe and benefit in daies of peace, when Souldiers are needleſs, uſeleſs:) I referr it to the unprejudiced judgements, conſciences of all rational Chriſtian men and Souldiers themſelves; whether our faithfull preaching Miniſters be not worthie of as large, as liberal, as conſtant, ſetled, honourable, coercive a maintenance from the people, as any Souldiers, Officers, Captains, Collonels, Majors or Major Generals whatſoever, if not a better, larger ſalarie and reward than they enjoy, for the premiſed reaſons; when as yet ſome ordinarie Soldiers, Troopers receive as much or more pay by the year, as many of our godly Miniſters; and every Ancient, Serjeant, Lieutenant, as much as the moſt and beſt beneficed Miniſters; and moſt Captains, Collonels, Majors, five or ſix times more than our ableſt, beſt deſerving Miniſters; and ſome general Army-Officers have received, gained more monie, lands, wealth, in few moneths or years ſpace at leaſt, than hundreds of our moſt meritorious Miniſters put together can gain in all their lives by their Miniſtry. How then can they tax them as covetous, oppreſſive, yea as caterpillars of the people by their Tithes and Duties, for receiving only 30, 40, 50, 80, 100, 200, or 300 *l.* a year (and very few of them more, or ſo much) from the people, by an antient right paid once a year, when as they receive ten times more from the impoveriſhed people, and at leaſt the tenth part or more of all our poor Miniſters livings by monthly enforced contributions, and yet will neither give them the *Tenthes of their pay and ſpoyles of Warr* (as *Abraham and others* did, Gen: 14. 10. Heb: 7. 4, 6. 1 Chr. 26. 26, 27, 28.) nor (many of them) pay their own perſonal or predial Tithes, and endevour to hinder others, though willing, from paying them any Tithes or Dues, to which they have a juſter right than they have to their Soldiers

(ſ) 2 Chron. 13. 9, 10, 11, 15. & 32. 20, 21. & 20. 20, 21, 22, 23, 24. Jam. 1. 16, 17, 18. Joel 2. 17. 18.

Souldiers pay and enforced contributions, *againſt all* (*t*) *antient Lawes and Statutes* as now impoſed, levied, eſpecially on the Clergie, who were never Taxed, Charged either by (*u*) Lords or Commons in former ages, but only by *themſelves, by their own free Grants in Parliament and Convocation by ſpecial Acts*, as our Records and Printed Statutes manifeſt? Or with what face, reaſon, conſcience they can ſeek to deprive them of all their Tithes, Glebes, and other legal ſetled coercive Stipends, amounting to ſo ſmall a value, as now they do; when as themſelves receive far more ſetled conſtant pay, levied with the greateſt rigour and extremitie on the exhauſted people every *Month* or *Quarter*; and ſome of them have many Militarie, beſides civil gainfull Offices, imployments, and that in ſeveral Kingdomes, amounting to thouſands, and tenne thouſands by the year, when few Miniſters now enjoy one or two hundred pounds a year *de claro*, and moſt not ſixtie, all Taxes deducted; and muſt hardly be ſuffered to hold two adjoyning petty Benefices, to make up 80. or 100. *l.* a year, without much clamour, cenſure and danger of deprivation: when as they can hold ſo many gainful, incompetible Pluralities in theſe neceſſitous times; and when as Popiſh, Pagan, Mahometan and Ægyptian Prieſts enjoy far more than our beſt deſerving Clergy at this day, without their Officers, Souldiers Clamours or oppoſition?

(t) Magna Carta c. 29, 30. 25 E. 1. c. 5, 6. 28 E. 1. c. 5, 6. 34 E. 3. c. 1. 14 E. 3. c. 21. 11 R. 2. c. 2. 23 H. 6. c. 18. 1 R. 3. c. 4. The Petition of Right 3 Caroli.

(u) See Raſtals Abridgement Tenths and Taxes, and Statutes at large, Acts for the Clergies ſubſidies.

Having thus made good the propoſition by theſe Scriptures and Reaſons, to which I could never yet hear the leaſt colourable Anſwer given; I now proceed to anſwer ſuch Objections, as have been, or may be made againſt it.

The Objections anſwered.

The firſt Objection is from *Mat.* 10. 8. Where when Chriſt ſent out his 12 Apoſtles to preach, he ſaith unto them, *Heal the ſicke, cleanſe the Lepers, raiſe the Dead, caſt out Devils*; **freely ye have received, freely give.** Whence ſome inferre, that Miniſters and Apoſtles of Chriſt, are here enjoyned by him, to preach the Goſpel freely, without receiving any wages, reward or recompence for it, becauſe they freely received their power and commiſſion to preach the Goſpel, without giving money or price for it.

Object. 1.

To which I anſwer.

Answ. 1. That this clause of *Freely ye have received, freely give*, relates not to their preaching of the Gospel, but is annexed only to the precedent words; *Heal the sick, cleanse the Lepers, raise the dead, cast out Devils*; which they are commanded to do freely without any wages, hire or reward; having *freely received* this miraculous power of *healing the sick, &c. from Christ*, who did it freely; and that to gain credit to the truth of the *Gospel*, which *was confirmed, credited, propagated by these free miraculous workes. Marke* 16. 17, 18, 20. *Act.* 31. 1, to 12. & 9. 38, to 43. & 5. 14, 15, 16, 17, 18. & 13. 11, 12. which power of working miracles when *Simon Magus would have bought for money of* Peter; *he said unto him, Thy money perish with thee, because thou hast thought, that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God: Repent therefore of this thy wickedness*, &c. *Acts* 8. 18, to 25.

2. He is so far from enjoyning them to preach the Gospel freely without recompence, that he allowes them to take a recompence for it, closing it up with a contrary clause, *For the Labourer is worthy of his Meat and Hire, ver.* 10. recited *Luke* 10. 7. where the objected words are omited, as likewise *Marke* 3.

3. Our new Mechanick Predicants to separate Conventicles, who urge this Text against Ministers maintenance, should receive no money, gift or recompence for their *speaking, prating* from their Disciples, no more than our Ministers for *preaching*, who yet gain far more from deluded *blind followers of the blind*, than many of our Ministers get by their Ministry; yea more than ever they earned by their Trades before, which makes them wholly to desert them and turn *Tub-preachers*

4. This sentence can no waies be truely applyed now to Ministers; For though they receive their Ministry and Orders freely without purchase (which some bought for money heretofore) yet their preparation for the Ministry costs them many years study, pains, themselves or their Friends, Parents many a pound, as I formerly proved; whereas the Apostles received the miraculous gift of healing, preaching

ing immediately by divine inſpiration, without ſtudy or coſt.

5. If thoſe who receive any Office, Commiſſion, place freely, muſt diſcharge it freely without any Reward, Pay, as ſome Army-Officers, Souldiers and others hence conclude againſt our Miniſters; then all our Soldiers, and other Militarie Officers by Land and Sea, muſt henceforth at leaſt (and ſhould have done heretofore) by the ſelf-ſame Text, reaſon, ſerve their Country freely without receiving any pay, reward, Contributions from the people; ſince (I conceive) few or none of them ever actually bought their Offices, Places, Commiſſions, or paid any monie for their liſting; yea then all other publike Officers (real or pretended) muſt ſerve their Countrie *gratis*, unleſſe they purchaſed their Offices from thoſe in late or preſent power; and then they are *ipſo facto* void by the Statute of 5 E. 6. c. 16. *againſt buying or ſelling of Offices*. Now upon this condition, that all Souldiers, all Militarie and Civil Officers will henceforth ſerve their Countrie freely, without pay or recompence, for the oppreſſed peoples future freedome from long unſupportable monethly Taxes, Impoſitions, Exciſes; I dare preſume all or moſt of our Miniſters will be content to preach the Goſpel freely to the people likewiſe, without Tithes or other Dues, for ſo long a time, as the Souldiers and other Officers ſhall freely ſerve our Nation; and I ſuppoſe all Miniſters in *Scotland*, *Ireland*, will do the like; if the Officers, Souldiers there will firſt really begin the Precedent. Which if they here and there refuſe, they muſt give Miniſters leave to enjoy their antient Tithes, Dues, Stipends for preaching the Goſpel, ſo long as they demand their former pay and ſalaries; and renounce the objected Text, as fatal to their own wages, as the Miniſters, unleſſe they dearly bought their Offices, Commands, and did not freely receive them; which if true (as I preſume it falſe) very few of them would publickly acknowledge.

The ſecond Objection (moſt urged to me by ſome *Pendennis Souldiers*, whiles there a priſoner under their Gards) is the Example of the *Apoſtle Paul*, who *ſtaying and preaching at Corinth a year and ſix monthes*, becauſe he *would not be burdenſome*, *Object.* 2.

denſom, but preach the Goſpel freely to them without charge or reward; wrought with his own hands, and got his living by making tents; as is recorded, Acts 18. 1, 2, 3, &c. & 20. 34. 1 Cor. 4. 12. & 9. 12, 15, 16, 17, 18, 19. 2 Cor. 11. 8, 9. & 12. 13, 16, 17, 18. The like he did among the *Theſſalonians, labouring night and day, becauſe he would not be chargeable to any of them, when he preached unto them the Goſpel of God,* 1 Theſſ. 2. 8, 9. 2 Theſſ. 3. 8. From whence they conclude, that all other Miniſters ought to preach the Goſpel freely, and to labour with their hands day and night in ſome other calling to ſupply their neceſſities and maintain themſelves and families, that they may not be chargeable to the people.

Anſw. To which grand argument (requiring the fulleſt reply) I anſwer, that this general inference from *Pauls* particular practice in theſe two Churches, is very lame and unſound; For,

1. *Paul* expreſly reſolves, that all Apoſtles and Miniſters of the Goſpel have a juſt right, power to receive a competent maintenance as wages from the people, and moſt ſtrongly proves it to be an ordinance of Chriſt himſelf, in ſome of the objected Texts, as I have at large demonſtrated.

2. He likewiſe declares (with a *ſalvo jure*, as Lawyers ſpeak) that himſelf had ſuch a *juſt right, power* to receive wages and maintenance from the very *Corinthians* and *Theſſalonians* themſelves, as well as others, though he made no uſe of his power: witneſs, 1 Cor. 9. 4, 11, 12. where thus he expoſtulates, *Have we not power to eat and to drink, and to reap your carnal things, for ſowing unto you ſpiritual things? If others be partakers of this power over you,* **Are not we rather?** *Nevertheleſs we have not uſed this power.* And 2 Theſſ. 3. 8, 9. *Neither did we eat any mans bread for nought, but wrought with labour and travel night and day, that we might not be chargeable to any of you;* **Not becauſe we have not Power,** *but to make our ſelves an example for you to follow us, &c.* We have much talk and crying up of late, **Have we not Power, Power,** and **preſent Power?** in moſt Grandees mouthes and publick Papers (eſpecially Souldiers who

who carrie it by their ſides) inſtead of our old Language, Have we not **Law, Liberty, Right, Freedom?** the things they ſay they fought for on the peoples behalf, who pay them: which words, things, the greater cry of *Have we not Power*, &c. hath made us not to have and quite ſwallowed up amongſt us. I wiſh all ſuch Officers, Souldiers, Grandees who preſs theſe Texts againſt Miniſters Tithes, and moſt uſe theſe words *Have we not Power*, (if derived from God, or the Apoſtle who thrice mentions it in theſe Texts) would only uſe and ſpeak them in the Apoſtles ſenſe, language, (in not aſſuming, uſurping, but utterly diſclaiming the real practice and abuſes of their power in his ſelf-denying words, worthie to be written in Capitals, that all perſons of, or in Power may now read and practiſe it) **Nevertheleſs we have not uſed this power, but wrought with labour and travel Night and Day, that we might not be chargeable to any of you,** *to make our ſelves an enſample for you* (Miniſters) to follow us: Then we ſhould be no longer over-charged with endleſs Taxes, Exciſes, &c. by, for, or from any who have power, nor grieved with any freſh changes of Laws, Civil or Church-Government, or Miniſters ſetled maintenance, but be a *Free State and Nation indeed*, as ſome have long promiſed to make us, but ſtill the quite contrarie way in direct oppoſition to the Apoſtles *Nevertheleſs we have uſed and will ſtill uſe this armed, Army, tyrannical, arbitrary power, that we might be chargeable (yea very chargeable) to every of you:* Therefore no wonder our Miniſters (in their objected ſenſe) do the like by their example, in exacting their Tithes, Dues, (which they may juſtly do) till they diſclame the uſe of their Iron Power, in impoſing, levying *New Taxes, Exciſes*, on Miniſters as well as people, in ſtrange untrodden waies, to pay their own and Souldiers ſalaries to ſupport their *ſelf-created lawleſs Power* in the higheſt ſtrain of Exercſe, which they condemn in Miniſters in a far more inferiour degree; who queſtionleſs may as lawfully make uſe of it, as *Paul* himſelf might have juſtly done, as he reſolves, though he ſuſpended its actual exerciſe for a time.

3. *Paul* records 4 ſpecial reaſons why he made no uſe of this

this his Evangelical power amongſt the *Corinthians*, but laboured with his hands.

1. *That he might not hinder the Goſpel of Chriſt* among the *Corinthians*, 1 *Cor.* 9. 12. they being then moſt of them Pagans, the reſt but newly converted to the Goſpel by his preaching, and all of them very worldly, covetous, as he inſinuates, 2 Cor. 4. 12, 13, 14. ch. 7. 30, 31, 32, c. 11. 7, 8, 9. 2 Cor. 12. 10, to 21.

2. *That he might not ſeem to abuſe his power in the Goſpel* in the opinion of theſe covetous worldlings, 1 *Cor.* 9. 18.

3. That he might *adde to his glory, in undergoing neceſſities for Chriſt, wherein he gloried*; and *adde to his future reward*, 1 Cor. 9. 15, to 27. 2 Cor. 12. 10, to 13.

4. And principally, *To cut off occaſion of ſlander and reproach from* ſome *falſe Apoſtles, and deceitfull workers and Miniſters of Satan, transforming themſelves into Angels of Light*, (who ſought occaſion to ſlander him) accounting his preaching very contemptible, and him to be none of Chriſts, but a *very reprobate*, 2 Cor. 10. 7, 10, 12. c. 13. 6, 7. (as ſome now eſteem our Miniſters) *ſeeking a proof of Chriſt ſpeaking in him*, c. 13. 3. (as they doe now in our Miniſters) *glorying* (as ſome of the ſame Tribe do now) that *they preached the Goſpel freely*, and *wrought with their own hands*; whereupon he addeth, *that wherein they gloried, they might be found even as he*, 2 Cor. 11. 12, 13, 14. Which falſe Apoſtles and diſſembling Hypocrites for all their braggs, did yet enſlave, take of them, fleece and abuſe them, more than any faithfull Miniſters, and yet they patiently endured it; as he there affirms, and inſinuates, v. 20. **For ye ſuffer if a man bring you into Bondage, if a man devour you, if a man take of you, if a man exalt himſelf, if a Man ſmite you on the Face**; taxing their *wiſdom* and puſillanimitie for this their Aſinine ſottiſh ſtupiditie; when as neither *Paul* himſelf, nor *Titus*, nor *any other* of thoſe *Miniſters he ſent unto them*, *did either burden, or catch them with guile, or make a gain of them*, as theſe *falſe Apoſtles, domineering Hypocrites*, and *Miniſters of Satan did*; 2 Cor. 12. 16, 17, 18. Theſe were the reaſons expreſſed by him, why he took no wages of the *Corinthians*

thians, and ſupported himſelf with his own labour. But this is not our Miniſters caſe, after our ſo long enjoyment of the Goſpel, and their *enjoying of a ſetled maintenance by Tithes and Glebes* (x) *above* 800 *years ſpace*, ſo long ſince ſetled on them by *our devout Saxon Kings*, and continued ever ſince. When our Miniſters have the ſelf-ſame reaſons as *Paul* had amongſt the *Corinthians*, to move them to purſue his objected practice; I doubt not but they will chearfully imitate it, for the advancement of the Goſpel, and winning ſouls to Chriſt. x Spelman,

4ly. The reaſon why *Paul* exerciſed not this power among the *Theſſalonians*, *labouring amongſt them night and day* to ſupport himſelf, was much different from the former; thus recorded by him; 2 *Theſſ.* 3. 7, to 15. *When he was among them he heard*, that there were *ſome who walked diſorderly*, **Working not at all, but were buſie-bodies**, (juſt ſuch as our new preaching Weavers, Ginger-bread makers, Smiths, Soldiers, Citizens, and other Jeſuitical diſguiſed Mechanicks are, who give over their Trades, work, to buſie themſelves only in gathering new Conventicles, in new moulding our Church, State, in Preaching openly and in corners every where to carry on their own worldly and Jeſuitical deſigns: Whereupon he then commanded them **That if any** (ſuch buſie-bodies) **would not work** (but forſake his calling) **neither ſhould he eat**: (A very good Goſpel-law, if duly executed, to quell all ſuch buſie-bodies) and upon this occaſion, not *becauſe he had not power*, **but to make himſelf an Example for them to follow**, (and encourage theſe buſie-bodies, with all other loiterers to labour) *he refuſed to eat any mans bread freely, but wrought with labour and travel night & day, that he might not be chargeable to any of them.* Yet becauſe this his example did not reform all whiles he was preſent, but ſome ſuch *idle buſie-bodies* ſtill continued their practice notwithſtanding; he gives them this new Precept in and by this Epiſtle, *verſ.* 14. *Now them that are ſuch* **We Command**, *and exhort by our Lord Jeſus Chriſt* (and O that our prating buſie-bodies who ſtep out of their own callings into other mens and into the Miniſters too, would hearken and obey him!)

that they with quietneſſe work, (or, *do their own work*, as ſome Tranſlators render it, not other mens) *and eat their own bread:* (not live upon other mens trenchers, ſweat, labours, as many thouſands doe now) *And, if any obey not our word, ſignifie* (or note) *that man by an Epiſtle, and have no company with him* (then he will be a Separatiſt in good earneſt) *that he may be aſhamed; yet count him not as an enemie, but admoniſh him as a Brother.* If our Miniſters working with their own hands at our preaching Mechanicks Trades, would reduce them to follow their Trades, and give over buſying themſelves in Miniſters and other mens publick callings and State-affairs, I preſume many of them would fall a working for a time for ſuch a good end: But ſince *Pauls* own example in this kinde did not reclame ſuch buſie-bodies then; whereupon he preſcribed another more effectual remedie, if duely put in execution by Eccleſiaſtical and Civil Magiſtrates: Our Miniſters (who have leſſer hopes to reclame them now by ſuch a practice, which would give ſcandal unto many, and make them neglect their proper function) have neither reaſon, nor precept to follow this his ſingular voluntarie Precedent upon this ground of his, which is no waies binding to them.

5. Though *Paul* himſelf then laboured among the *Corinthians* and took no wages from them; yet *he received wages from other Churches at the ſame time, to ſupply their lack of Service unto him:* 2 *Cor.* 11. 8,9. Which by way of *Sarcaſme* (to upbraide their covetouſneſſe, tenacity and ingratitude towards him) he calls, *Robbing of other Churches; becauſe it was to do them ſervice, not thoſe Churches:* Not that it was robbery indeed (as ſome ignorant aſſes judge it, who underſtand not Rhetorick and Eloquence) for in the next verſe he ſtiles it, *A ſupply*; and *Phil.* 4. 10, 15, 18. a *Communicating to his Neceſſities; a well-doing, a fruit abounding to their account, as well as to his rejoycing, an odour of a ſweet ſmell, a ſacrifice acceptable and well-pleaſing unto God*; and *wages* in the ſelf-ſame Text; Therefore no unlawful *robbery*.

6. Though the niggardly *Corinthians* ſaved their purſes by *Pauls* labour and free preaching, yet they gained no honour

nour, but diſgrace and ſharp cenſures from him for it: witneſſe 1 *Cor.* 4. 11, 12, 14. *Even unto this preſent hour we both hunger and thirſt, and are naked, and are buffeted, and have no certain dwelling place; and labour working with our own hands,* &c. *I write not theſe things* **to ſhame** *you but, as my beloved ſonnes I admoniſh you:* (of your harſh, ingrate, deſpiteſull carriage towards me, which makes my condition ſo uncomfortable:) which he thus ſeconds, 2 *Cor.* 11. 7, 8. *Have I committed an offence in abaſing my ſelf, that you might be exalted, becauſe I have preached the Goſpel of God freely? I robbed other Churches, taking wages of them to do you ſervice.* And ch. 12. 12, 13 14, 15. *Truly the ſignes of an Apoſtle were wrought among you in all patience, in ſignes and wonders, and mighty deeds; For what was it* **wherein ye were inferiour to other Churches**, *except it be, that I my ſelf was not burdenſome to you?* **forgive me this wrong**: *Behold, the third time I am ready to come to you, and I will not be burdenſome to you, for I ſeek not yours but you,* &c. *And I will very gladly ſpend and be ſpent for you, though the more abundantly I love you,* **the leſſe I be Loved.** Whence all may learn, that it is a great diſparagement, ſtain, and certain ſigne of want of love both to the Miniſters and Miniſtry of the Goſpel, for any Church, people to ſuffer or enforce their Miniſter to *hunger, thirſt, be naked, to have no certain dwelling place, and to labour working with his own hands, that he may preach the Goſpel freely to them:* and ſuch kind of ungratefull, ungodly people, who cauſe Miniſters *thus to ſpend and be ſpent for them,* will be ſo far from loving or reſpecting them for it, that *the more they love them* in this kind, *the leſſe they will probably love them* again, as the *Corinthians* did *Paul:* who traduced, ſlandered him, as *no true Apoſtle, a* weake *contemptible Preacher, and a very Reprobate, inſtead of commending him for his extraordinary paines and coſt, in preaching freely to them,* 2 *Cor.* 10. 10. & 12. 11, 12. & 13. 6, 7, 9. Who then would hearken to, or gratifie ſuch perverſe Beaſts, and ſuch unthankfull Hypocrites, though appearing in the ſhapes of Saints, and nōtion of the *godly party,* (or rather *ungodly faction*) againſt our Miniſters and their maintenance?

7. Though *Paul* thus laboured night and day with his

own hands to maintain himself and preach the Gospel freely, yet it followes not hence, that all other Ministers now should do it.

1. Because he being an inspired Apostle, able to preach by immediate inspiration and revelation from God without study or premeditation (as is probable,) his labour in this kind, was no hindrance to his diligent, constant, powerfull preaching. But no Ministers now, (being thus immediately inspired) they must study, meditate day and night for what they preach, and examine their Doctrines seriously by Gods word before they vent them: whence *Paul* enjoynes even *Timothy* himself, 2 *Tim.* 3. 13, 15, 16. *To give attendance to reading, to exhortation, to doctrine, to meditate upon these things, and give himself* **wholly to them**, *that his profiting might appeare to all men: and to take heed unto his doctrine*: which he could not do, if he should labour night and day with his hands as *Paul* did, to support himself and preach *gratis*: wherefore he tells him, 2 *Tim.* 2. 4. *That no man that warreth* (a spiritual warfare as he and other Ministers do) *intangleth himself with the affaires of this life; that he may please* or *serve him who hath chosen him to be a Souldier*. A direct inhibition to Ministers to follow *Pauls* Precedent; who cannot serve and please God in their Ministry, if they labour day and night in Mechanick trades for their living. And upon this ground (which is very observable) *the very Apostles themselves, Act.* 6. 3, 4, 5, 6. *Calling the multitude to them, said,* **it is not reason** (pray marke it) *that we should leave the Word of God and serve Tables* (much lesse work day and night at a Mechanick Trade:) *wherefore brethren looke ye out seven men of honest report, full of the holy Ghost & wisdom, whom ye may appoint over this businesse:* **but we will give our selves continually to Prayer**, and **to the Ministry of the word**: And **the saying pleased the whole multitude**. From which Texts it is clear,

1. That the Apostles themselves resolve, that they could not exercise the very antient office of a *Deacon* in serving Tables, attending on Widowes and other poor, aged, impotent Saints, without neglecting, or giving over preaching of the Word: much lesse then can Ministers labour day and night

night with their hands at ſome Trade or other, to maintain themſelves and their Families, without neglecting and deſiſting from the Miniſtry.

2. That Apoſtles and Miniſters of the Goſpel, *ought to give themſelves wholly and continually to prayer, preaching, meditation, reading, and other Miniſterial duties*; and therefore muſt not undertake or intermeddle with ſecular Imployments and Callings.

3. That the Apoſtles themſelves have punctually reſolved, and that all the primitive Chriſtians unanimouſly aſſented to it; that **it is not reaſon**, *that they ſhould leave preaching the word of God*, ſo much as to wait upon Widdowes and poor people at their tables: whereupon they elected ſeven *Deacons* to diſcharge that office. Therefore it is far leſſe reaſon, (and they are moſt *wicked and unreaſonable men* without *faith* or charity, *from which the Apoſtle prayes God deliver him and all his Miniſters*, 2 *Theſſ.* 3. 2. who now urge it) to enforce all our Miniſters to neglect, forſake their Miniſtry, Preaching, Studies now, to follow handicraft Trades to get their livelihood, that ſo they might preach freely to the people without any recompence, or reward at all.

2. All godly Miniſters, people in all ages, and the very Objectors themſelves of late years have extremely condemned, cenſured our Biſhops and Prelatical Clergy, together with Popes, Popiſh Prelates and Clergy men, for intermedling with, and executing civil Offices, Imployments and worldly affairs, which neceſſitated them to neglect the preaching of the Goſpel, and their Miniſterial duties; whereupon not only many antient and late Councils, Synods, but Acts of Parliament, have ſpecially prohibited them, to be Privy Counſellers of State, Judges, Juſtices of the Peace, Lord Chancellors, Treaſurers, Keepers of the Privy Seal, Stewards of Courts, Commiſſioners; and our very * *laſt Parliament* by ſeveral *late Acts* diſabled all *Biſhops from ſitting as Peers in Parliament*, and them with all other Clergy men, to execute any temporal *Offices*, or Commiſſions, as (y) *incompatible with their ſpiritual Function* and an *impediment to their Miniſtry*: according to the old proverbial verſe,

* 17 Car. c. 11.

(y) See Antiqu. Eccleſiæ Brit. p. 138, to 142. Hoveden Annal. pars poſterior, p. 767, 768, 769.

Pluril us

Pluribus intentus minor eſt ad ſingula ſenſus.

Which I have proved at large by teſtimonies in all ages, in my *Breviate of the Prelates intolerable Uſurpation*; printed *Anno.* 1637. *My Unbiſhoping of Timothy and Titus*; and *Antipathy of the Engliſh Prelacy to Monarchy and Unity, Anno* 1641. Therefore to force our Miniſters to become Mechanicks, and give themſelves wholly to worldly callings, imployments incompatible with their profeſſions, muſt needs be an irrational, unchriſtian Project, unworthy the profeſſion or profeſſors of the Goſpel, not juſtifiable from *Pauls* example in them that would enforce it.

3. If this Precedent of *Paul* be a ſufficient argument to prove, that our Miniſters ought to work for their living, and to preach the Goſpel freely without any reward or coercive Maintenance; I ſhall then by the ſelf-ſame reaſon prove, that all Officers and Souldiers of the Army who make this Objection, and all our publick civil Officers approving it, ought likewiſe to fight and diſcharge their Offices without pay or ſalary, and to work with their own hands to get their livings, without oppreſſing the people with any Contributions of Exciſes to maintain them.

1. Becauſe Miniſters and they are both of one profeſſion in ſeveral ſenſes, to wit, *Souldiers*, 2 *Tim.* 2. 3, 4. as I have formerly proved: Therefore to fare both alike in reſpect of pay or hire.

2. Becauſe God records in Scripture, *Ezech.* 29. 18. That *Nebuchadnezzar King of Babylon* (even by Gods appointment) *cauſed his Army to ſerve a great ſervice againſt Tyrus; every head was made bald, and every ſhoulder was peeled.* **Yet had he no wages nor his Army for Tyrus** *for the ſervice that he ſerved againſt it.* If *Nebuchadnezzer* and his Army ſerved God freely againſt *Tyre* **without wages** many years; Should not our preſent Army and Officers much more ſerve God and their Country freely without wages? True it is, God gave them (after their ſervice fully ended) not any Taxes or Contributions from their own Country-men or Nation, *but the Land and ſpoyle of Egypt for their wages, becauſe they*

they wrought for him, verſes 19, 20. And if our Officers and Souldiers will have ſuch wages, it muſt only be the Lands and ſpoyles of forein Ægyptian enemies, not our Churches, or Crown-Lands, or Revenues (formerly eaſing the peoples Taxes, and defraying all Garriſons, and ordinary publick expences) which they now claim and enjoy for Arrears of pay.

3. *Nehemiah*, both a godly Souldier, General and Governour of his people, records this for his own honour, and others imitation, *Neh.* 5. 14, 15, 16, 17, 18, 19. *Moreover from the time that I was appointed to be their Governour in the Land of Judah from the* 20. *even to the* 32. *year of Artaxerxes the King, Even* **twelve years, I and my Brethren have not eaten the bread of the Governor.** *But the former Governours that had been before me* **were Chargeable** *and had taken of them* **Bread and Wine, beſides forty Shekels of Silver;** *yea even their Servants bare rule over the people;* **but ſo did not I** (marke the reaſon) **becauſe of the fear of God.** *Yea, alſo I continued in the work of this wall,* **neither bought we any Land** (as many Officers and Souldiers do now) *and all my ſervants were gathered thither unto the work. Moreover there were at my Table an* 150 *of the Jewes and Rulers, beſides thoſe that came unto us from among the heathen that were about us. Now that which was prepared for me daily was an Oxe, and ſix choyce ſheep; alſo Fowles were prepared for me, and once in ten daies ſtore of all ſorts of Wine;* **yea for all this required not I the bread** (that is, the allowance, ſalary, revenue) **of the Governor,** (obſerve the ground) **becauſe the Bondage was Heavy on this people** (and hath it not been for 17. years ſpace, or **more,** and **ſtill is as Heavy** or **Heavier upon us?**) *Think upon me my God for good according to all I have done for this people.* Here was a worthy Governour, General, Magiſtrate, Souldier, really fearing God, and tendering the eaſe, liberty, welfare of the people, in good earneſt, who with all his Officers and Souldiers for 12. years ſpace together, though he and they laboured conſtantly in building the wall of *Jeruſalem*, and he was at ſo great expence each day for his own Table, as Governour, yet took no Free-quarter, Bread, Wine, Money, Wages or Salary from the people, as other

other Governours, Officers before them had done; and that *becauſe of the fear of God, becauſe the bondage was great upon the people*; expecting only a reward from God. I may ſafer argue from this Scripture Precedent; *Ergo*, all our Governours, Generals, Officers, Souldiers fearing God, during all our 17 years Wars, and as long as they and our bondage ſhall yet continue, are bound to ſerve their Countrey freely, without taking Free-quarter, Corn, Wine, Money, wages, contributions or Exciſes from the people; and ought not to purchaſe any Lands; and by conſequence are thereupon obliged in conſcience to make reſtitution of all the Free-quarter, Pay, Lands, Woods, Rents, Rewards and publick Revenues they have received for their pay, arrears, or rewards of ſervice, expecting their reward only from God hereafter: Than they can from *Pauls* example conclude, that Miniſters ought to preach the Goſpel freely without wages. And ſo much the rather, becauſe (z) Sir *William Lewes*, Mr. *Denzill Holles*, and Col. *Walter Long*, 3. of the XI. Members falſly impeached by the *Officers and Army*, An: 1647. *for engroſſing much of the publike Treaſure, and giving no accompt of what they had received*; were ſo generous and truly Noble, as in their accompts (long before paſſed and allowed by the Commons houſe) to *demand no* pay at all; the firſt, as *Governour of Portſmouth*; the *other* as *Collonels* in the Army *under the Earl of Eſſex*; Mr. *Holles* refuſing to accept of the thouſands voted him out of the *Kings revenue for recompence of his former wrongfull impriſonment by the King for his Countries good ſervice in Parliament*. Whoſe Precedents their accuſers (at leaſt) are as far bound to imitate in this kind, as our Miniſters are St. *Pauls*. Upon which conſiderations, I now refer the verity, ſolidity of this argument from *Pauls* example to the judgements, conſciences of all Officers, Souldiers and others formerly triumphing in it, who upon ſecond thoughts muſt needs diſclaime their own Pay, and Salaries for the future, or elſe renounce this grand objection as ridiculous and irrational.

(z) See a vindication of Sir Will. Lewes. A juſtification of the XI impeached Members, and their anſwer to their Charge, printed 1647.

Object. 3. The third Objection is from the 3 *Epiſtle of John verſ.* 5, 6, 7. Where *John* writes to *Gaius*; *Beloved, thou doſt faithfully whatſoever thou doſt, both to the Brethren and to ſtrangers: which*

which have born witnesse of thy Charity (or liberalitie) *before the Church, whom if thou bring forward on their journey thou shalt do well, because that for his name sake they went forth, taking nothing of the Gentiles.* Whence some may infer, (though I hear not this Text urged by any) That Ministers ought now to preach the Gospel freely to the people, and to take nothing of them; because *John* mentions some such that in his time preached to the Gentiles taking nothing of them. To which I Answer,

1. That this Text questionless was meant of *Paul* (the *Apostle of the Gentiles*, and his *companions Timothy* and *Titus*, who took nothing of the *Corinthians*, 2 *Cor.* 12. 14, 15, 16, 17, 18.) seeing *Gaius* was not only St. *Pauls companion sometimes, being converted, baptized by him, Act.* 19. 29. & 20. 4. 1 *Cor.* 1. 14. but expressly stiled by him, *Rom.* 16. 23. *Gaius* **mine Host**, *and* **of all the Churches**; living then at *Corinth*, where *Paul* preached freely; to whose Precedent I have given a full satisfactory answer already. *Answ:*

2. It is evident, that this *Gaius* (for some time at least) lodged *Paul and other Brethren*; being not only faithfull, but *charitable* and *liberal* towards them, though the other *Corinthians* were not so.

3. St. *John* addes, *vers.* 8. **We therefore ought to receive such**, *that* **we might be fellow helpers to the truth**: wherein he concludes it to be a dutie incumbent upon all Christians, to receive, encourage, accompany, be charitable and liberal to the Apostles and Ministers of the Gospel, thereby to be fellow-helpers to the truth, which otherwise they shall much hinder. So as this Scripture fully warrants my Proposition, not oppugnes it.

The fourth Objection, is the opinion of our famous English Apostle, *John Wickliff*, who held *Tithes* and *Ministers* maintenance to be *meer alms*, whose opinion is largely defended by eminent *John Hus*, in Mr. *Fox* his *Acts* and *Monuments*; *Edit.* 1640. *vol.* 1. *fol.* 602, to 605. Therefore not due to Ministers, but detainable or payable only at the meer wills of the people, as *meer alms* to beggars are, which are arbitrary. Whereto I Answer, *Object.* 4. See Mr. Seldens History of Tithes, c. 7. sect. 4.

1. That Tithes and Ministers maintenance, are not *pure alms*, *Answ:*

alms, nor so styled by *Wickliff*, *Hus*, *Augustine* or *Chrysostom* (whom *Hus* citeth) as if Ministers had no right unto them for their pains, as a just *debt*, *hire*, *wages*; or, as if men might detain them at their pleasure; since we are expresly not only exhorted, but *commanded*, *both in the Law and Gospel*, *to give alms to those that want them*, and that as *Debters* to them so far as *our Abilities* and *their Necessities* require, *Rom.* 12. 10, 13, 20. & 15. 27. 1 *Cor.* 16. 1, 2. 2 *Cor.* 8. & 9. throughout, *Heb.* 13. 16. 1 *Tim.* 6. 17, 18, 19. *Ephes.* 4. 28. *Luke* 18. 22, 23. & 19. 8. *Gal.* 2. 10. compared with *Deut.* 15. 4, to 12. *Exod.* 23. 11. *Levit.* 19. *Deut.* 24. 19 *Prov.* 19. 19. & 22. 9. & 28. 27. & 31. 20. *Eccles.* 11. 1. *Dan.* 4. 27. Yea the Lawes and Statutes of our Land, expresly enforce and compell men to *contribute to the Poor as they shall be assessed*; as well as to pay *Tithes* or *Taxes*; as you may read in *Rastals Abridgement*, and *Daltons Justice of Peace*; Title *Poor*. But they are styled by them *Pure Alms* in three other respects.

1. Because *they were originally given by people to the Ministers that were needie, out of charitie and compassion*, for Gods sake, as well as for their work sake.

2. *Because Ministers after their own wants supplied, did use to distribute part of them to the poor and needy, as alms, and are obliged still to do it*; (as * *Abbots*, *Bishops* and others did, to whom lands were given in *pure and perpetual Frank-almoign.*)

* See Mr. Seldens History of Tithes, ch. 5. 7. 10. 11. & Littleton, Tit. Frank-almoign.

3. Because they are pure alms in respect of God, as all other goods of fortune are; which we both begg and receive from God; And in this respect they write, every man as well Kings and Emperours, as Ministers, Priests people, are *beggars of God*.

2. As they stiled *Tithes Alms* in these respects: so they likewise granted *Alms to poor people*, and *Tithes to be* * a Debt; *for every man duly giving alms*, doth as he ought to do; *and so he that giveth Tithes*. They are their expresse words.

* See Rastals Abridgement, Tit. Poor, & Tithes.

3. Whereas they allege, *That neither doth debt utterly exclude the purity of Alms before God: and that it is no argument, that if the Curate doe perform his corporal Ministry, that hee ought therefore to challenge Tithes by any civil title: Because that*

that as well on the behalf of him that giveth the Tithes, as alſo in the behalf of the Curate, every ſuch Miniſtry ought freely to be given, and not by any civil exchange. I conceive it both a fallacy and errour in them, being a juſt debt which may be demanded by a Divine and Civil right too, when and where ſetled by a civil law, though freely to be given to the Miniſter, without coercion or ſute of Law both in point of conſcience, and by way of civil exchange too, out of a civil compact or contract.

4. This opinion, that *Tithes were pure almes*, and not due to Miniſters *by a divine right JURE JUSTITIÆ*; was *firſt* introduced by the Friers *MENDICANTS*, to gain them to themſelves, and to exempt themſelves and their Lands from payment of them; as * Mr. *Selden* proves. Therefore to be rejected as Antichriſtian.

* Hiſtory of Tithes ch. 7. p. 166, 167.

And thus much in confirmation of the firſt Propoſition, and refutation of all Arguments I yet know made againſt it.

CHAP. II.

I Now proceed to the proof of the 2. Propoſition, wherein the Hinge and Marrow of the Controverſie concerning *Tithes* is included.

That the maintenance of the Miniſters of the Goſpel (and of Places, Houſes for Gods publick worſhip) by Tithes, Glebes, Oblations, (yea by ſpoyls won in battel by Generals, Collonels, Captains, Soldiers,) is not only lawfull, expedient, but the moſt fitting, rational, convenient Maintenance of all other, warranted by direct Precepts, Precedents, both before and under the Law, which doth no waies aboliſh, condemn, but approve and confirm this way of Maintenance. Propoſition 2.

Before ever the Levitical or Ceremonial Law was inſtituted; as the *godly Patriarchs built Altars and Houſes for publick worſhip unto God*, Gen. 4. 3, 4. c. 8. 20. c. 12. 7, 8. c. 13. 4, 18. c. 22. 9: c. 26. 25. c. 28. 20, 21, 22. c. 33. 20: & 35. 1, 3, 7. So they *likewiſe gave Tithes to the Prieſts of God.* The very law of Nature, (z) *engraven in their hearts*, before any written (z) Rom. 2. 14, 15.

written Moral or Ceremonial law, dictating thus much to them, That, as there was a God to be created them, in whom they lived, moved, and had their being; so likewise that God was to be solemnly worshipped by them, as well in publick as private; by way of homage, gratitude, and bounden duty, Psal. 95. 1, to 8. Ps. 100. 1, 2, 3, 4. Isa. 17. 7, 8. Acts 17. 26, 27, 28. Which worship of his (especially when men multiplied into great and many Families, Villages, Cities, Kingdoms, Republicks) could not be decently, orderly, constantly performed in publick, without appointing some certain Times and Places of worship; (a) *some certain holy persons and Priests to discharge the publick duties, solemnities of their worship*; and some convenient certain portion out of their Estates for the maintenance, encouragement of those Priests in the execution of their Office, on which they were to give attendance. Upon which grounds, as the Patriarchs before the Law from the very Creation; (as (b) many *Divines* infer from *Gen:* 2. 2, 3. *Exod:* 16. 22, to 27. & 20. 11. & 31. 17. *Deut.* 5. 14. *Heb.* 4. 4.) *dedicated every seventh day to Gods peculiar worship*, by his example and prescription; so they likewise offered a certain portion of the fruits of their ground, Fields, Flocks to God in Sacrifice, as a Tribute due to him, by and from whom they received, enjoyed all the rest they had. Whence the Scripture expressly records of *Cain* and *Abel* (the two first-born of the world) *Gen:* 4. 2, 3, 4, 5. That *Cain being a tiller of the ground, brought of the fruits of the ground an offering to God*; and that *Abel being a feeder of sheep, he also brought of the firstlings of his flock, and the fat thereof for an Offering to the Lord*; as most conceive their father *Adam* did before them: by whose precept and example they did it: After them we read, that *Noah built an Altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the Altar, when he went out of the Ark*, *Gen.* 8. 20. (which he and his ancestors from the Creation in all probability usually practised, though not specially recorded by *Moses*, no more than many other memorable accidents, actions, for brevity sake.) Now these *clean Beasts* and *Fowls* which he sacrificed *entring into the Ark by sevens*: that is, seven of every sort: *Gen.* 7. 2, 3. he offered

a Heb. 5. 1.

b Dr. Bound, Dr. Twisse, Mr. Sprint, Mr. Bernard, Mr. Palmer, Mr. Caudry & others of the Sabbath. Mr. Dod, Clever, and others on the 4 Commandement.

red one of each kind at leaſt (and ſo one of ſeven) unto God, who *conſecrated, reſerved one day of ſeven from the Creation to himſelf.* What proportion of their goods, *Abraham, Iſaac,* and *Jacob* offered on their erected *altars* in ſacrifice to God, is not expreſſed, though probably it was ſuch as God afterwards preſcribed the *Iſraelites*, their poſterity, not long after by his written law in *Moſes* time, augmented upon any extraordinary emergent occaſion, though never diminiſhed from its uſual rate. And for the Prieſts encouragement (directed by the very dictate of Nature, Reaſon informing them, *That every Labourer was worthy of ſome competent hire,* as Chriſt reſolves *Mat.* 10. 10. *Luke* 10. 17.) they pitched upon (*c*) *the tenth of their encreaſe and gains of every kinde,* as a competent fitting allowance, guided therein by divine inſpiration (as is moſt probable, if not infallible) it being the ſelf-ſame proportion God himſelf afterwards preſcribed, ratified by his own written Law in the Old Teſtament, and approved in the New, as I ſhall manifeſt by theſe enſuing Scriptures.

(*c*) Gen. 14. 20. & 28. 21, 22. Heb. 7. 2, 4.

1. That Tithes were paid and vowed to God by the religious *Patriarchs* before the Aaronical Prieſthood inſtituted, or Levitical Law given, is undeniable by two Scripture inſtances: the firſt of them is thus recorded, *Gen:* 14. 17, 18, 19, 20. *That* Abraham *returning victoriouſly from the ſlaughter of* Chederlaomer *and the Kings that were with him*; Melchiſedec *King of* Salem *met him, and brought forth bread and wine, and he was* **The Prieſt of the moſt High God:** *and he bleſſed him and ſaid, Bleſſed be* Abraham *of the moſt high God, poſſeſſor of heaven and earth; and bleſſed be the moſt high God, which hath delivered thy Enemies into thy hand.* **And he gave him Tenths of all.** This Hiſtory is thus recited and amplified in the New Teſtament, *Heb.* 6. 20. & 7. 1, &c. *Jeſus, made an high Prieſt for ever after the order of* Melchiſedec *King of* Salem, **Prieſt of the moſt High God,** *who met* Abraham *returning from the ſlaughter of the Kings and bleſſed him:* **to whom Abraham gave a Tenth part of all**; *firſt being by interpretation, King of righteouſneſs, and after that alſo King of* Salem, *which is King of peace: without Father, without Mother, without deſcent, having neither beginning of dayes, nor*

end

end of life, but made like unto the Son of God, abideth a Prieſt continually. Now conſider how great this man was, unto whom even the Patriarch Abraham **gave the tenth of the ſpoils.** *And* **verily,** *they that are of the Sons of* Levi, *who receive the office of the Prieſthood,* **have a Commandement to take Tithes of the People, according to the Law,** *that is, of their brethren, though they come out of the loyns of* Abraham: *But he whoſe deſcent is not counted from them,* **received Tithes of Abraham,** *and bleſſed him that had the Promiſes. And without all contradiction the leſſe is bleſſed of the better. And here* **men that die receive Tithes,** *but there he* [**received them**] *of whom it is witneſſed that he liveth.* And, as I may ſo ſay, *Levi* alſo **who receiveth Tithes paid Tithes in Abraham.** *For he was yet in the loynes of his Father, when* Melchiſedec *met him. If therefore perfection were by the Levitical Prieſthood, (for under it the people received the Law) what further need was there, that another Prieſthood ſhould riſe after the order of* Melchiſedec, *and not be called after the order of* Aaron? *For the Prieſthood being changed, there is of neceſſity a change alſo of Law, &c.*

I ſhall draw my Obſervations, Arguments concerning *Tithes* from both theſe Scriptures here recited, and then anſwer the main (if not ſole) Scripture objected againſt *Tithes*, drawn from the cloze of the Apoſtles words.

1. It is undeniable from theſe Texts, that *Abraham the Father of the Faithfull*, is the firſt perſon we preciſely read of who gave and paid *Tithes*, recorded both in the Old Teſtament and New, for his greater honour, and the imitation of all the faithfull under both Teſtaments.

2. That he gave and paid *Tithes* to *Melchiſedec*, the firſt *Prieſt of the moſt high God*, mentioned in ſacred writ. Who this *Melchiſedec* ſhould be, there is great controverſie among the Learned; ſome affirming him, to be * *Sem*; others a Canaanitiſh King and Prieſt of that Name, and (*d*) Dr. *Griffith Williams* very probably and ſtrongly arguing him to be *CHRIST himſelf then appearing* to Abraham *in his humane ſhape:* As *Petrus Cunæus* held before him.

* See Mr. Seldens Review of his Hiſtory, ch. 1. Sixtus Senenſis Bibl. Sanctæ, l. 5. Annot. 90, 91.

d Dr. Griffith Williams of the Incarnation of Chriſt, in his works in fol. p. 807, to 813. Petrus Cunæus de Repub. Jud. l. 3. c. 3.

I ſhall not decide the Controverſie: certain it is, he was either Chriſt himſelf, or *a real Type of Chriſts and his eternal Prieſt-hood*; as the Apoſtle oft reſolves.

3. That he was a *Prieſt of a far antienter, better and more excellent order, than the Levitical Prieſt-hood*; and that this payment of *Tithes* was long before the Law given by *Moſes* for payment of *Tithes* to the Levitical Prieſts; and before their order inſtituted. Therefore *Tithes* are not meerly nor originally in their own nature *Jewiſh* or *Levitical*, (as ſome raſhly now averr) nor eternally aboliſhed as ſuch by Chriſts incarnation, and Prieſthood, they being originally paid and given, not to the Levitical Prieſts, but to *Melchiſedec*, who was either Chriſt himſelf, or a Type of him and his Prieſthood, not of *Aarons*.

4. That this *Melchiſedec*, as *he had neither beginning of daies, ſo he had no end of life, but was made like the Son of God, and abideth a Prieſt* **continually** (in (e) reſpect of the truth he typified) as Chriſt himſelf doth, of whom he was a Type, who *hath an endleſs life, and becauſe he continueth ever, hath an unchangeable Prieſt-hood*; and is by the very oath of God, **made a Prieſt for ever after the order of Melchiſedec**, *Heb.* 6. 20. & 7. 3, 8, 13, 15, 16, 17, 21, 24, 25. *Pſal.* 110. 4. Therefore *Tithes* being firſt paid to ſuch an everliving, everlaſting, unchangeable Prieſt and Prieſt-hood, for the execution thereof; may and ought to continue and abide for ever, as long as the Prieſt and Prieſt-hood laſt: and if ſo, then *Tithes* are ſtill due, payable to the Miniſters of Chriſt under the Goſpel by all the (f) *Spiritual ſeed of faithfull Abraham*, as well as they were by all his Sonnes after the fleſh to the Levitical or Aaronical Prieſt-hood whiles in being, and that in the right of Chriſt; they being *Ambaſſadors* repreſenting his perſon, *beſeeching men in Chriſts ſtead* to be reconciled to God, 2 *Cor.* 5. 20, 21. *Forgiving men in the perſon of Chriſt*, 2 *Cor.* 2. 10. and *in* whoſe perſon *Chriſt himſelf ſtill ſpeaks unto men*, 2 *Cor.* 13. 3. Whence Chriſt himſelf averres, *Verily, verily I ſay unto you, he that receiveth whoſoever I ſend, receiveth me; and he that receiveth me, receiveth him that ſent me: He that heareth you, heareth me; and he that deſpiſeth you, deſpiſeth me; and he that deſpiſeth me, deſpiſeth him that*

(e) See Hemingius on the place.

(f) Rom. 4. 16, 17. & 9. 8. Gal. 4. 7, 8, 9, 29.

that ſent me, Mat. 10. 40. *Luke* 10. 16. *John* 13. 20. That *whatever is given or paid to them for their Miniſtry is given and paid to himſelf*, Mat. 10. 42. & 25. 35, to 41. and is *a Sacrifice acceptable, well-pleaſing unto God*, Philip. 4. 18.

5. That *Abraham* gave *Tithes* to *Melchiſedec* for the *execution of his Prieſtly office*; and that not in offring any carnal or Levitical Sacrifices to God for him upon an Altar, but only for *bleſſing him*, and *rendring thanks and bleſſing to the moſt high God for his victory*; which being one chief *part of the Miniſters of the Goſpels duty* ſtill continuing, even *to bleſſe the people, to praiſe and bleſſe God for them, and their ſucceſſes in ſpiritual and temporal things*, Rom. 1. 7, 8, 9. & 10. 24. 1 *Cor.* 1. 3, 4, 5. & 16. 23. 2 *Cor.* 1. 1, 2, 3. & 9. 10, 11. & 13. 14. *Gal.* 1. 2. & 6. 18. *Epheſ.* 1. 1, 2, 3, 16, 17, 18. & 3. 14. to the end, & 6. 23, 24. *Phil.* 1. 2, 3, 4. & 4. 20, 23. *Col.* 1. 2, 3, 9, to 14. & 4. 18. 1 *Theſſ.* 1. 1, 2, 3. & 2. 13. & 5. 23, 28. 2 *Theſſ.* 1. 2, 3, 11, 12. & 2. 13, 16, 17. & 3. 18. 1 *Tim.* 2. 1, 2. *Heb.* 13. 25. 1 *Pet.* 1. 2, 3, 4. & 5. 14. 2 *Pet.* 1. 2. *Revel.* 5. 12, 13. as likewiſe *to bleſſe the Sacramental bread and wine for their uſe*, 1 *Cor.* 10. 16. *Mat.* 26. 26. typifyed, as moſt hold, *by the bread and wine* Melchiſedec *brought forth to* Abraham: is a convincing Argument to me, that *Tithes* are no way Levitical or Jewiſh in their primitive inſtitution, or intrinſecal nature, but rather Evangelical; and are as juſtly due and payable by all believing ſons and children of faithfull *Abraham*, to the Miniſters of the Goſpel for *bleſſing them, and praying, bleſſing, prayſing God for them*, and other Miniſterial duties, as they were by *Abraham* to *Melchiſedec*, for performing the ſelf-ſame Prieſtly duties towards him.

6. That the ſcope of the Apoſtle in the *Hebrews*, being to prove the Honour, Dignity, Excellency of the order of *Melchiſedecs* (and by conſequence of our Saviours) Prieſt-hood above *Aarons*; he uſeth this as one demonſtration thereof:

1. *That he received Tithes of the Patriarch* Abraham *himſelf*, *Heb.* 7. 2, 4, to 11. whereas the Levitical Prieſts received Tithes only of their Brethren, that came out of the loynes of *Abraham*.

2. That even *Levi himſelf who received Tithes of his Brethren, paid Tithes in* Abraham, (*being then in his Fathers loynes*) to Melchiſedec

Melchiſedec, as his ſuperior, yea even as the *Levits under the Law paid the tenth of their Tithes to the Prieſts*, as their ſuperiours, *Numb:* 18. 26, 27, 28. And this payment of *Tithes* to *Melchiſedec*, he recites in the Goſpel no leſſe than *five* ſeveral times one after another, inſiſting longer on it than on any other Argument, to prove the preeminency of *Melchiſedecs* Prieſthood above *Aarons*. Whence it undeniably follows,

1. That *Tithes* are not originally Jewiſh and Levitical.

2. That the receiving of *Tithes* by faithfull Miniſters now, is no diſparagement, but an honour to their Miniſtry and function, as well as to *Melchiſedecs* heretofore.

3. That Miniſters receiving *Tithes* now, doth no more prove their Miniſtry to be Judaical or Levitical, than it proved *Melchiſedecs* Prieſthood to be ſuch, which is put in contradiſtinction to it, and exalted above it by the Apoſtle, even by the very receiving of Tithes from *Abraham*. Therefore thoſe *Jeſuitical* and *Anabaptiſtical furies* againſt *Tithes*, who rail againſt our Miniſters and their Miniſtry as *Jewiſh* and *Aaronical* becauſe they receive *Tithes*, and urge this as a diſparagement to their Perſons, Miniſtry, rejecting *Tith-receiving Miniſters*, as *Jewiſh*, *Antichriſtian*, *unlawfull*, doe herein argue point-blank againſt the Apoſtle, and thereby conclude *Melchiſedecs* (and by conſequence our *Saviours own Prieſthood after the order of Melchiſedec*) to be Jewiſh, Antichriſtian, diſhonourable and unlawfull, (becauſe *Melchiſedec* himſelf received *Tithes*,) which to do is the higheſt blaſphemy.

7. That the Apoſtle informs us, that God had never but two orders of Prieſts in the world.

The firſt, after the *order of Melchiſedec*, in *Abrahams dayes*, diſcontinued under the Law for a time, but revived again in our Saviour *Chriſt*, and continuing now and *for ever in him*; compared here to *Melchiſedec*, eſpecially in his Nature, the ſeat of his Kingdom, the perpetuity of his life, his Sacerdotal bleſſing, and IN THE RIGHT OF RECEIVING TITHES (as *Hemingius* on the place obſerves.)

The ſecond, after the order of *Levi* and *Aaron*, aboliſhed

and changed by Chriſt; that *Tithes were paid and belonged of right to both theſe orders of Prieſts, for the exerciſe of their function by Gods own approbation and appointment*; as a juſt, fitting, righteous maintenance and reward; which ſince they cannot now be paid to Chriſt himſelf in perſon, being aſcended into heaven, and there ſitting at Gods right hand, *a great high Prieſt for ever after the order of Melchiſedec*, there is great Juſtice, Reaſon, they ſhould be ſtill paid to, and received by his Miniſters, whom *we have alwaies with us* (as well as the poor) who are his *Vicegerents* and (g) *Stewards*, with whom he hath *promiſed to be alwayes preſent to the end of the World*, *Mat:* 28. 20. and that as the propereſt, juſteſt, beſt, fitteſt maintenance of all other, appointed, preſcribed by God, paid by *Abraham* and all the faithfull by Gods direction and approbation, both before and under the Law, and is recited, juſtified, allowed, but no wayes condemned or abrogated by the *Apoſtle* and *Gods Spirit* under the Goſpel. Wherefore thoſe who inconſiderately revile and declaim againſt *Tithes* as (h) *heavy Yokes*, *Jewiſh Burdens*, *an unequal*, *unrighteous*, *wrangling*, *troubleſom maintenance*, &c. do herein blaſphemouſly traduce, cenſure the very wiſdom, juſtice, diſcretion not only of *Abraham*, and all the faithfull ſervants of God, approving and paying *Tithes* in former ages, but of *God himſelf* who preſcribed them, and of the Apoſtle pleading for them, as appertaining to both theſe orders of Gods Prieſts for their perpetual maintenance.

g 1 Cor. 4. 1, 2. Tit. 1. 7.

h See the late Petitions againſt Tithes.

8. Here is one notable obſervation for all the Officers and Souldiers of the Army ſeriouſly to conſider (and O that God would fix it effectually on their Spirits!) That *Abraham the Father of the faithfull* (as the Goſpel ſtyles him, *Rom:* 4. 16.) returning victoriouſly from the firſt Warrs we read of in the world, gave the * TENTH OF THE SPOYLES taken from the Enemy in the warrs, to *Melchiſedet*, the firſt *Prieſt of the moſt high God* we finde in the Word or World, and an expreſs *type of Chriſt*, our *only high Prieſt*, if not Chriſt himſelf, as ſome affirm: To teach all Generals, Officers, Souldiers, who profeſſe themſelves the *Sons* or *Children* of *Abraham after the faith*, to do the like: And

* See Mr. John Selden's Hiſtory of Tithes, c. 1, 3. & his Review, c. 1. with the Authors there cited.

And (which is very conſiderable) though this victorious General and Souldier was *urged by the King of Sodom, to take all the Spoyl and goods he had taken and reſcued from the Enemy to himſelf, and to give him only the perſons reſcued*; which he magnanimouſly refuſed; ſaying, *I have lift up my hand unto the Lord, the moſt high God, poſſeſſor of heaven and earth, that I will not take from a thread even to a ſhoe-latchet, and that I will not take any thing that was thine, leſt thou ſhouldeſt ſay, I have made* Abraham *rich*, Gen: 14. 21, 22, 23. (And O that all Commanders, Souldiers now, were as conſcionable and juſt in performing their Oathes, Covenants, Vowes, made with hands lifted up unto the Lord, as faithfull *Abraham* was!) yet he would not renounce, nor give away Gods and the Prieſts portion upon any condition; but GAVE THE TENTH OF ALL THE SPOYL TO THEM, reſtoring only the Surpluſage. And ſhould not our Generals, Officers, Souldiers, in theſe dayes (who profeſſe and ſtyle themſelves, the *Eminenteſt, moſt precious Saints, and ſpiritual ſeed of faithfull* Abraham) more really prove themſelves ſuch indeed, to God, the World, and their own Conſciences, by *giving the Tenth of all their ſpoils and gains of Warres to God and his faithfull Miniſters* (which I never heard one of them yet did) and making good all their ſolemn Oathes and Covenants to God, (whereof this was one clauſe; (i) *That they ſhall ſincerely, really, and conſtantly endeavour in their ſeveral places and callings, the preſervation of the reformed Religion, from utter ruine and deſtruction, againſt all the treacheries and bloudy Plots, Conſpiracies, Attempts and practices of the Enemies thereof*; whereof this in preſent agitation to deprive our Miniſters of all Tithes and ſetled maintenance, is one of the principal, which will ruine our Miniſters, Miniſtry and Religion with them) as faithfull *Abraham* really did; rather than by endevouring what they can (as too many of them do) TO SPOYL THEM OF ALL THEIR TITHES, both predial, mixt and perſonal, which they have ſo long enjoyed, not only by a juſt, civil right and title, confirmed by Preſcription, the great Charter, all ſorts of Lawes, Statutes, Ordinances in antient and late times, but likewiſe by a divine Warrant, from this Pre-

i The words of the ſolemn League and Covenant.

cedent of *Abraham*, inſtead of giving them THE TENTH OF THEIR SPOYLS? Which practice, if purſued, as it will infallibly demonſtrate them to be no real Saints or Children of faithfull *Abraham* (our Saviour reſolving, *Joh.* 8. 39. *If ye were* Abrahams *children, ye would do the works of* Abraham, in paying *Tithes* as he did) ſo it will probably exclude both them, and others guilty of it, *out of* Abrahams *boſome*, *Luke* 16. 22. who will never own nor receive thoſe as his friends or children into his boſome, who are ſuch virulent Enemies to his moſt commendable Practice, of paying *Tithes* even of the *very ſpoyls* he took in Warr. With this Argument I have ſo routed ſome Officers and Souldiers, that they bluſhed for ſhame; had not one word to reply, and gave over further rayling diſcourſes againſt *Tithes*, as men quite confounded, and I hope it will have the ſelf-ſame effect in all others, when they have well adviſed on it.

That they may have no Evaſion from the dint thereof, I ſhall anſwer all Cavils I know of to elude it.

Object. 1. The 1. Evaſion is this, That this Precedent of *Abraham* in giving the tenth of the ſpoyls of Warr is *ſingular* and *voluntary*, not obliging other Souldiers to doe the like, or to devote any of their ſpoyls to God and his ſervice.

To this I anſwer,

Anſw. 1. That this practice and Precedent of *Abraham*, ſo tranſcendently eminent for his *faith* in the old and new Teſtament, in both which it is recorded; was undoubtedly *written for our imitation and inſtruction, to do the like*, as may be evidenced from *Joh.* 8. 39. 1 *Cor.* 10. 11. *Rom.* 15. 4. 2 *Theſſ.* 3. 7, 9. *Heb.* 13. 7. 1 *Theſſ.* 2. 14. the rather, becauſe the Apoſtle *Heb.* 6. 12. commands us, *To be followers of thoſe who through faith and patience inherit the promiſes*; and then preſently after inſtanceth in *Abraham*, and fals upon his practice of paying *Tithes of the ſpoyl to Melchiſedec*. Therefore all Chriſtian Generals, Officers, Souldiers muſt follow him in paying *Tithes* of all their ſpoyls, as well as in faith and patience; his Precedent, having been the original impulſive ground of all *Tithes* vowed or paid to Gods Prieſts or Miniſters ever ſince, and of Gods ſubſequent commands to *Abrahams* poſterity, to pay *Tithes* to the Prieſts and Levites under the

the Law, as the Apoſtle inſinuates, *Heb.* 7. 4, 5, 6, 8. compared together; and of all Laws, Canons ſince enacted by Chriſtian Kings and Councils for due payment of *Tithes* to Miniſters of the Goſpel in Chriſtian Realms and Republicks.

2. I anſwer, That this practice of his was frequently purſued by Generals, Officers and Souldiers, in ſucceeding ages, of which we have very memorable Precedents in Scripture, wherewith I have ſhamed and confounded Souldiers in diſcourſes with them about *Tithes*. It is ſpecially recorded *Num.* 31. that when the 12000. *Officers and Souldiers of the Iſraelites vnder the conduct of* Phinehas, *returned from the ſlaughter of the Midianites with an extraordinary great booty of all ſorts; God gave a ſpecial charge, to levy a Tribute unto the Lord* **of the men of Warr that went out to Battel,** *and to give it to Eleazar the Prieſt for an heave-offering of the Lord (which kind of offerings was* Aarons *and his Sonnes for ever, from the children of Iſrael, as a due wages for their ſervice, Exod.* 29. 27, 28. *Levit.* 7. 32, 33, 34. *Numb.* 18. 24, 27, 29. *Deut.* 12. 11. and is coupled with *Tithes* as being of the ſame Nature, in the two laſt of theſe Scriptures) which *tribute was accordingly levyed*: And becauſe the *prey was firſt equally divided between them who took the Warr upon them, and went out to Battel; and between all the Congregation, which had the other moity of it; God out of the Souldiers moity* (the prey being very great) *reſerved onely one of five hundred out of the Captives, Beeves, Aſſes and Sheep, for the Prieſts*, which were but few; *and one of every fifty for the Levites, of the peoples moity; the Prieſts ſhare amounting to* 675. *Sheep*, 78. *Oxen*, 64. *Aſſes*, 32. *Captives; and the Levites ſhare to tenne times ſo many.* After which tribute levyed, *v.* 48, 49. the **Officers** which were over thouſands of the Hoſt, **the Captaines of Thouſands and Captaines of Hundreds** *brought an oblation to the Lord, what every man had gotten of* **Jewels of Gold, Chaines** and **Bracelets, Rings, Ear-Rings** and **Tablets** *to make an atonement for their ſouls before the Lord, amounting to ſixteen thouſand ſeven hundred and fifty ſhekels,* (every (k) ſhekel weighing half an ounce) *Which Eleazer the Prieſt took of the Captains of thouſands, and of hundreds, and brought it into the Tabernacle of the Congregation* for a Memo-

(k) Purchas Pilgrimage p. 132. Gerundenſis and Godwins Jewiſh Antiquities

a Memorial *of the children of Israel before the Lord*, Numb. 31. 48, to the end. Here were self-denying saint-like Officers, Colonels and Captains indeed, after all the former deductions and tributes out of their spoyl, to bring to the Priest, and offer up to God all their Jewels of Gold, Chains, Bracelets, Rings, Ear-Rings, Tablets and richest plunder *they had gotten in the Warrs*, for the maintenance of his worship; when our Officers, Colonels, Captains, Souldiers shall do the like, and pay a tribute of the best of their spoyls to our Ministers, as these by Gods command did to the Priests and Levites, not purchasing Church-Lands and Revenues with them, (*l*) *devoted to the augmentation of our Ministers small Stipends*; we shall cry them up for self-denying Saints and Souldiers indeed; and say, they are no self-seekers. If this Scripture Precedent be not enough, behold a whole cloud of Precedents, imitating them and faithfull *Abraham*, recorded, united in one memorable Text seldome read or taken notice of, 1 *Chron.* 26. 26, 27, 28. *Which Shelomith and his Brethren, were* **over all the Treasures of the dedicated things**, *which* **David the King**, *and the chief Fathers*, **the Captains over Thousands** *and* **Hundreds**, *and* **the Captains of the Host, had dedicated: out of the Spoyls won in Battels did they dedicate to maintain the House of the Lord** (mark and imitate it O ye Army-Officers, Captains, Souldiers!) *And all that* SAMUEL *the seer*, and SAUL the Son of *Kish*, and ABNER the Son of *Ner*, and JOAB the Son of *Zerviah* had *dedicated, was under the hand of Shelomith and his Brethren*. Here we have examples of all sorts and sizes for our Army-Officers and Souldiers imitation.

(l) See the Ordinances for Augmentations

1. We have *David*, a victorious Warrier, General, King, and (*m*) *man of God, after Gods own heart*, dedicating the *Treasures* & *Spoyls* he took from his enemies in *Battels*, to the *House* and *service of God*; thus more specially recorded for his honour and others practice; 2 *Sam.* 8. 11, 12. *And* Tol *sent* Joram *his Son to King* David *to salute him, and to bless him, because he had fought against* Hadadezer *and smitten him, and brought with him vessels of Gold, and vessels of Silver, and vessels of Brass, which also King David* **did dedicate to the Lord, with the Silver and Gold that he had dedicate of all Nations which he**

(m) Act. 13. 22. Neh. 12. 24.

he ſubdued: Of Syria, *and of* Moab, *and of the children of* Ammon, *and of the* Philiſtines, *and of* Amalek, *and* OF THE SPOYLS OF *HADADEZER Son of* Rehob *King of* Zobah. Recorded again in 1 *Chron.* 18. 2, to 12. with this addition. *And* David *took the ſhields of gold which were on the Servants of* Hadadezer, *and brought them to* Jeruſalem. *Likewiſe from* Tibhath *and from* Chun *Cities of* Hadadezer *brought* David *very much braſs, wherewith* Solomon *made the Brazen ſea, and the pillars of the veſſels of Braſſe.* What the value of the ſpoyls which he dedicated to God and his ſervice amounted to, himſelf records, 1 *Chron:* 22. 14. *Now behold in my trouble I have prepared for the houſe of the Lord* **an hundred thouſand Talents of Gold**, and **a thouſand thouſand Talents of Silver**, and **of Braſſe** and **Iron in abundance without weight**: Beſides what he dedicated out of his own proper eſtate, regiſtred in 1 *Chron.* 29. 13, 14.

2. We have *Joab* (*n*) Davids *Captain General, the Captains over Thouſands and Hundreds, and the Captains of the Army, dedicating out of the ſpoyls won in Battels to the ſervice of the Houſe of the Lord:* (and that in a liberal proportion) *even five thouſand Talents of gold, and ten thouſand drams; and of ſilver ten thouſand Talents, and of braſſe* 18000 *Talents, and one hundred thouſand Talents of Iron, beſides precious ſtones, all which they offered willingly with a perfect heart unto the Lord, rejoycing with great joy they had done it,* 1 *Chron.* 29. 6, 7, 8, 9. When our Generals, Officers, Collonels, Captains and Souldiers of the Army ſhall imitate King *David* and his Generals, Collonels, Captains, Officers, Souldiers in ſuch a liberal contribution of the Jewels, Gold, Silver, Braſſe, Iron and Spoyls they have won in Battels, at home and from other Nations, to repair or build houſes for Gods publick worſhip, and maintain the Miniſters of the Goſpel, in ſtead of ſeeking to demoliſh and ſpoyl thoſe ſtately Edifices which our pious Anceſtors have erected for that purpoſe, and *breaking down the Carved work thereof with axes and hammers*; of which *David* much complaineth, *Pſal.* 74. 3, 4, 5, 6, 7, 8, 9. and in lieu of endevouring to deveſt our Miniſters of their remaining Lands, Tithes, *Glebes not yet devoured*; all the World will proclaim them, *Men after Gods own heart*, and

(n) 2 Sam 8. 16. 1 Chron. 11. 6.

Men

Men of God in truth, like *David*, and give over cenſuring them for *Sacrilegious Harpyes*, as yet more like to *Zeba and Zalmunna*, who ſaid, *Let us take to our ſelves the Houſes of God in poſſeſſion*, (as *David* himſelf objects againſt them, *Pſal.* 83. 11, 12.) than to *David*, or his Officers, Captains, Souldiers.

3. Here is *Samuel the ſeer*, doing the like, out of his ſpoyls won in Battel: A precedent for all thoſe Souldiers who will be Seers, Speakers, and *New-lights*, to imitate.

4. If theſe good mens examples be neglected, yet let the Precedents of bad men annexed to them ſhame and excite others to this duty: Here is *Saul the ſon of Kiſh*, much talked of and reviled now by many for a *Tyrant*, the very firſt *King given to Gods people in anger, and taken from them in wrath*, as theſe object, from *Hoſ.* 13. 11. (which I conceive rather to be meant of *Jeroboam* the Idolatrous uſurper, *who made Iſrael to ſin*; as judicious Interpreters prove, by the 2 *Chron.* 13. 20. compared with 2 *Kings* 17. 10, to 24. and the context likewiſe, which makes mention of *the Iſraelites Idolatry in kiſſing the Calves* erected by *Jeroboam*; and ſpeaks only of the *Kingdom of Iſrael*, as divided from that of *Juhah* after *Sauls*, *Davids*, and *Solomons* death) yet he as bad as they make him, together with *Abner* (o) his *chief Captain* (none of the beſt of men, as 1 *Sam.* 3. 7, 8. diſcovers) had ſo much Piety, Zeal, Religion in them, as likewiſe *to dedicate part of their richeſt ſpoyls of Warr to the maintenance of Gods houſe and worſhip*. And will it not be a great diſhonour to thoſe Generals, Officers, Colonels, Captains, who now pretend themſelves the holieſt, juſteſt, zealouſeſt Saints, not to be as bountifull towards the maintenance of Gods houſe and worſhip, out of their ſpoyls, as *Saul*, or *Abner*, whom they brand for Tyrants and ungodly wicked men? If theſe Precedents be ineffectual to work upon any Covetous or Sacrilegious Sword-men, let them reflect upon others, who were Idolaters, how near they came, in their way, to imitate *Abraham*, *David* and theſe forecited Warriers. When *Nebuchadnezzar* King of *Babylon* had taken *Jeruſalem*, ranſacked and burnt the glorious Temple there, towards which *David* and his Captains contributed ſo largely out of their ſpoyls,

(o) 1 Sam. 14. 50.

he

he had ſo much Piety and natural Religion in him; as to *dedicate all the Veſſels of Silver and Gold, which he took out of the houſe of God, to the honour and ſervice of his Idol-gods, and put them in the Temple at Babylon, in the Houſe of his GODS,* not converting them to his private or publick Treaſury, 2 *Chron.* 36. 7, 18. 2 *King.* 24. 13. *Ezra.* 1. 7. Which Veſſels afterwards being *brought forth* thence, and profanely caroufed in by *Belſhazzar and his Princes, at his great feaſt, wherein he prayſed the gods of Gold, and Silver, of Braſſe, of Iron, of Wood, and of Stone*; you may read what *fatal judgement preſently befell him, to the loſſe of his life and Kingdome, Dan.* 5. Theſe Veſſels though a juſt and lawfull ſpoyl won by wars, *Cyrus King of Perſia brought forth out of the houſe of his Gods, where* Nebuchadnezzar *had put them, by the hand of* Mithredah *his Treaſurer, and numbred them unto* Sheſhbazzar *the Prince of* Judah, *when he proclaimed liberty, and gave order to the Iſraelites to rebuild the houſe of the Lord God of Iſrael in Jeruſalem; and this is the number of them, thirty Chargers of Gold, a thouſand Chargers of Silver, nine and twenty Knives, thirty Baſons of Gold, Silver Baſons of a ſecond ſort four hundred and ten, and other Veſſels a thouſand: all the Veſſels of Gold and Silver were* **five thouſand and four hundred**: *all theſe did* Sheſhbazzar *bring with him from Babylon to Jeruſalem for the uſe and ſervice of God in the Temple there*: all theſe did *Cyrus* a Heathen King freely and chearfully reſtore, dedicate to *God* and his *Temple* by a Decree, *Ezra* 1. 4. to the end. O when will our Army-Saints part with ſo many Gold and Silver Veſſels to Gods houſe out of their ſpoyls and plunders? This Decree was afterwards confirmed by *King Darius* and *Artaxerxes* his ſucceſſors, *Ezra* 1. 4. ch 7. 15, 16, 17. & 8. 24, to 31. theſe Kings with their Princes and chief *Officers* alſo, *freely offered, dedicated Silver and Gold, beſides theſe Veſſels, amounting to a great value, towards the re-edifying of the Temple, and maintenance of the worſhip, Prieſts of God therein.* Moreover, King *Artaxerxes* made this Decree concerning theſe Veſſels; *The Veſſels alſo that are given thee for the ſervice of the houſe of thy God, thoſe deliver thou before the God of Jeruſalem; and whatſoever more ſhall be needfull for the houſe of thy God* **beſtow it out of the Kings Treaſure-houſe**:

Adding this further Decree; *To all the Treasurers beyond the river; Whatsoever* Ezra *the Priest shall require of you, let it be done speedily; unto an hundred Talents of Silver, and to an hundred measures of Wheat, and to an hundred bathes of Wine, and to an hundred bathes of Oyl, Salt without prescribing measure: Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven; for why should there be wrath against the Realme of the King and his Sons? Also we certifie you, that touching any of the Priests and Levites, Singers, Porters, Nethinims or Ministers of this house of God* **it shall not be lawfull to impose Toll, Tribute or custom upon them**: *and whosoever will not do the Law of God and the Law of the King, let judgement be executed speedily upon him, whether it be unto death, or unto banishment, or to confiscation of goods, or to imprisonment;* Ezra 7. 11, to 27. The Decree of *Cyrus* and *Darius*, concerning the building of the Temple, and restitution of these Vessels, is very remarkable, and thus recorded, Ezra 6. 3, to 13. *Let the house be builded, the place where they offered Sacrifices, and let the foundation thereof be strongly laid, the height thereof threescore Cubits, and the breadth thereof threescore Cubits; with three rows of great stones, and a row of new Timber;* and **let the expences be given out of the Kings house** *And also, let the Golden and Silver Vessels of the house of God, which* Nebuchadnezzar *took forth out of the Temple which is at Jerusalem, and brought unto Babylon, he* **restored** *and* **brought again into the Temple** *which is at Jerusalem, every one to his place, and place them in the house of God. Now therefore* Tatnai *governour beyond the river,* Shetharboznai *and your companions the Apharsachites which are beyond the river, be ye far from thence: Let the work of the house of God alone, let the Governours and the Elders of the Jewes, build the house of God in his place. Moreover, I make a Decree, what ye shall do to the Elders of these Jewes, for the building of this house of God; that of the Kings goods even* **of the tribute** *beyond the river, forthwith expences be given unto these men, that they be not hindred. And that which they shall have need of both young Bullocks, and Rams, and Lambs, for the burnt offerings of the God of heaven, Wheat, Salt, Wine, Oyl, according to the appointment of the Priests which are at Jerusalem,*

let

let it be given from day to day without fail; *that they may offer Sacrifices of ſweet ſavour unto the God of heaven, and pray for the life of the King and his Sons. Alſo I have made a Decree, that whoſoever ſhall alter this word, let timber be pulled down from his houſe, and being ſet up, let him be hanged thereon, and let his houſe be made a dunghill for this. And the God that hath cauſed his name to dwell there,* deſtroy all Kings *and* people that ſhall put to their Hand to alter *and* deſtroy the houſe of God, *which is at Jeruſalem: I* Darius *have made a Decree, let it be done with ſpeed.* If theſe three Heathen Kings and Conquerors were ſo zealous to reſtore all the Veſſels of Gold and Silver, taken by their predeceſſors in their wars, amounting to ſo great a number, value, to the Houſe of God at Jeruſalem; to contribute ſo liberally towards the re-edifying of it out of their own Tributes, Treaſures, Revenues won by War and Conqueſt; to allow them Bullocks, Rams, Lambs, Wheat, Wine, Oyl, Salt, and all other neceſſaries for daily Sacrifices; to furniſh the Prieſts and Levites with all Neceſſaries; yea particularly to exempt them and all the Officers of the Temple *from paying any Toll, Tribute, Tax or Cuſtom, which it was not lawfull for any Officer to lay upon them, under the ſevereſt penalties,* and to enact ſuch ſevere Lawes, to paſſe ſuch bitter imprecations againſt all ſuch as ſhould oppoſe or hinder the work, or ſeek to deſtroy or deface the Temple of God: Oh how ſhould this inflame all our Generals, Officers, Souldiers, who profeſſe themſelves the choyſeſt Chriſtians, and eminenteſt Saints, to imitate and equal them in all theſe particulars now? Elſe how will they ſhame, confound and riſe up in judgement at laſt againſt all ſuch of them and all other Plunderers who inſtead of reſtoring all the Gold, Silver Veſſels, Lead, Iron, Timber, Stones, they have taken from the Temples of God, of repairing thoſe Churches they have demoliſhed, defaced, of providing neceſſaries for Gods worſhip, and exempting his Miniſters from Toll, Tribute, Taxes, Cuſtom, endevour to make a prey and ſpoyl of all our Churches, Chapels, Church-Veſſels, Ornaments, Glebes, yet remaining, and oppreſſe our Miniſters with endleſſe Taxes, Tributes impoſed on them without

their conſents againſt all former Lawes, and Precedents to their utter ruine; and in ſtead of paying them the *tenths* of their own Lands and *ſpoyls of War*, endevour to ſpoyl them of thoſe *Tithes* which all others owe or pay them? Of whom *Hemingius* thus complains in his Commentary on *Gal.6.6.p.375. Quid dicemus de illis, qui Miniſtros Evangelii neceſſario victu ſpoliant? Quid de illis qui* **Immoderatis Exactionibus** *tantum non eos interficiunt, ut multi honeſti mariti cum ſuis uxoribus et liberis cogantur quodammodo mendicare? Horum ſane factum nihil differre arbitror* **a Sacrilegio & Latrocinio,** *cujus pœnas olim cluent Architecti et fabri hujus mali.*

To theſe Scripture Precedents of Heathen Warriers, I might adde the practice of many Idolatrous Pagan Nations (as the *Romans, Græcians, Crotonians, Rhoccians, Athenians, Carthaginians*) who by the very *Law, dictate of Nature, and example of Abraham, gave the tenth of their warlike ſpoils to their Idol-Gods and Prieſts*; which becauſe Mr. *Selden* recites at large in his *Hiſtory of Tithes*, ch. 1. 3. & *Review*, c. 1. 3. & *Alexander ab Alexandro* Gen. Dierum, l. 3. c. 22. where all may peruſe them, I ſhall only give you the ſumm of them in learned *Grotius* his words, in his Book *De jure Belli & Pacis, l.* 3. c. 4. ſect. 1. p. 454. *By this Law* **of Nature** Abraham, *out of the ſpoyls which he had taken from the five Kings, gave* **a Tenth to God,** *as the Divine Author to the Hebrews, c. 7. 4. explains the Hiſtory extant in* Gen. 14. By **which cuſtom the Grecians alſo, with the Carthaginians** and **Romans;** *Diis ſuis Decimam de Præda ſacraverunt,* **conſecrated a Tenth of the prey,** *or ſpoyl,* **to their Gods.** as to **Apollo, Hercules, Jove.** And ſhould not Chriſtian Generals, Officers, Captains, Souldiers then much more doe it now, to God and his Miniſters, from this Precedent of Father *Abraham*, inſtead of robbing them of their Tithes? If any ſhould object, that theſe were old Teſtament, and Heathen Practices; Let them remember, that *Abrahams* is more particularly related and frequently mentioned in the new Teſtament than old; the old relating in general, that he gave *Tithes of all*; (which relates to all his ſubſtance, as well as ſpoyls) and the new Teſtament applying this general to the TENTH OF THE SPOYLS, *Heb.* 7. 4. as

* Mr.

* Mr. *Selden*, *Grotius*, and others obſerve. But to hedge up this ſtarting-hole ſo as none may creep out of it; we have one memorable Precedent in the new Teſtament, coming very near to this of *Abraham*, Luke 7. 2, to 11. Where we read of a *certain Centurion* (or *Collonel*) *a man of no ſmall authority, who had* **Souldiers under him**; *and ſaid unto one Goe, and he goeth; and to another, Come, and he cometh; and to his ſervant, Do this, and he doth it:* This Centurions ſervant, who was *dear unto him, being ſick and ready to die, when he heard of the fame of Jeſus, he ſent unto him the Elders of the Jews, beſeeching him that he would come and heal his Servant: and when they came to Jeſus they beſought him inſtantly, ſaying, That* **he was worthy for whom he ſhould do this**: (And why ſo?) **For** *he loveth our Nation, and* **hath built us a Synagogue**: *Whereupon Jeſus went with them, and healed his ſervant; marvelling at the Centurions words, and turning about, and ſaying unto the people that followed him, I have not found ſo great Faith, no not in Iſrael.* This great Centurion and Commander was no Jew, but a Gentile, one who but newly heard of Chriſts name and fame; yet he had ſo much Piety and Bounty, as out of his very Spoyls and Gains of Warre (for we read of no other Lands or Gains he had) *to build a Synagogue* for *Gods worſhip*; which the Elders of the Jews, and Chriſt too, approved as a *worthy act*, and a ſufficient inducement for our Saviour to go with him and cure his ſervant. O that all our Centurions who have Souldiers under them, and exceed or equal him in command, would imitate and equal this *Goſpel Centurion*, in his pious munificence in building, inſtead of contriving how to deface Temples, Churches, Synagogues, to aboliſh Tithes, ingroſſe Church Lands and Livings into their own hands; then ſhould they receive as large Encomiums of the reality and tranſcendency of their Faith, Piety, Charity from men, as he did from our *Saviour*, and the Elders of the Jews, for building this new Synagogue.

* Hiſtory of Tithes, & Survey thereof, ch. 1. 3.

I ſhall only adde, for our Souldiers, Officers better Information; that from this example of *Abraham*, approved in the new Teſtament, both Divines, Councils, Canoniſts,

noniſts, and Caſuiſts, have unanimouſly reſolved, That *Souldiers ought to pay perſonal Tithes to Miniſters out of their very Militia, pay, and ſpoyls of Warr.* This was * St. *Auguſtines* Doctrine, DE MILITIA, *de negotio, de artificio redde Decimas:* recited, practiſed, and long preſcribed here in *England*, in the *excerptions* of *Egbert* Archbiſhop of *Yorke* (*a*) about the year of our Lord, 750. repeated, confirmed by *Gratian* in his Decrees, *Cauſa* 16. *qu.* 1. *f.* 381, 382; By all the Canoniſts, Gloſſers on his Text: by *Angelus de Clavaſio*, in his *Summa Angelica*, Tit. *Decima:* by *Hoſtienſis*, *Summa Roſella*, and other *Summiſts*, *Caſuiſts*, in their Titles of *Tithes*, and ratifyed by the *Synod* of *Lingon*, *An.* 1404. *apud Bochellum*, *Decret: Eccleſiæ Gallicanæ*, *lib.* 6. *Tit.* 8. *c.* 31. *p.* 967. This many excellent Chriſtian Commanders, Officers, Souldiers have in ſeveral ages performed, as Hiſtories record. I ſhall (for brevity) inſtance but in one domeſtick example, and that a memorable one, King *William* the firſt (whom we uſually ſtyle the *Conqueror*, though *he never claimed the Crown by Conqueſt, but* (*b*) *only by the laſt Will, Teſtament and Donation of King* Edward *the Confeſſor in his life-time, with the aſſent of his Nobles* (who was educated with, preſerved by him, during his exile and ſecluſion from the Crown by the *Daniſh uſurpers*) and as COUSIN and HEIR to *Edward the Confeſſor*, as he ſtiled himſelf in the very (*c*) *Title of his Laws*: He having vanquiſhed and ſlain the perjured *Uſurper Harold* (who *ſet the Crown upon his own head, and made himſelf King without any Title or due Election, againſt his ſolemn Oath to Duke* William, *made to him in* Normandy, *which he pretended to be forced*;) *in* (*d*) *thankfulneſſe to God for this his victory, whereby he gained poſſeſſion of the Crown*; out of the Spoyls and Gains of his Warr, *erected a Magnificent Church and Abbey, to the glory of God and St.* Martin (which he called *de Bello*, or *Battel Abbey*) *in that very place where* Harold *was ſlain, and this battel fought*; which likewiſe he endowed with large poſſeſſions, Tithes and moſt ample Privileges by his Charter, and therein offered up to God HIS SWORD, and the royal robe which he ware the day of his Coronation, there reſerved as a Monument as well of his Piety as Victory.

*De Tempore Serm. 219. Tom. 9

a Spelman. Concil. p. 168.

b Ingulphi Hiſt. p. 899, 900, 901. Will. Malmſb. de Geſtis Regum Angl. l. 2. p. 93. Hen. Huntindon Hiſt. l. 8 p. 307 Hoveden Annal. pars prior. p. 448, 449. & pars poſterior, p. 608, 609, 610. Verſtegan Reſtitutiõ of decayed Antiquities; accord herein, and Mat. Weſtm. Ann. 1059. p. 426.

c Spelman. Concil p. 619.

d Mr. Cambdens Britannia, p. 317. Mr. Seldens notes to Eadmerus, p. 165. where the Charter is recorded: and moſt of our Hiſtorians in the life of K. William. Speeds Hiſtory, p. 451.

After

After which this pretended Conqueror (e) *in the fourth year of his reign by the Counſel of his Barons, through all the Counties of* England *cauſed* 12. *men of the moſt Noble, wiſe and skilfulleſt in the Law, to be ſummoned out of every ſhire, that he might learn their Laws and Cuſtoms from them; and gave them this Oath, That proceeding in a right path, without declining to the right hand or the left, to the beſt of their power, they ſhould make known to him the Cuſtoms and Sanctions of their Lawes, pretermitting nothing, adding nothing, and altering nothing in them by prevarication: which they accordingly performing; and King* William *intending to alter the Law only in one particular according to the Lawes of* Norway, *from whence he and his* Normans *deſcended; all the Barons and Grand Engliſh Enqueſt who preſented him their Laws on Oath, being much grieved at it, unanimouſly beſought him, that he would permit them to enjoy their proper Laws and antient Cuſtoms under which their Fathers lived, and themſelves had been born and educated, becauſe they deemed it very hard for them to receive unknown Lawes, and to judge of thoſe things they knew not, importunately beſeeching him for the ſoul of* K. Edward (WHO HAD GRANTED TO HIM THE CROWN and KINGDOM AFTER HIS DEATH, *and whoſe Lawes they were*) *that hee would not compell them to perſevere under the Lawes of any Foreiners, but their own Country Laws alone. Wherefore the King taking advice, conſented to the requeſt of his Barons, confirming all their Lawes and Cuſtoms in Parliament without any alteration or diminution, as they preſented them.* Whereof this is the very firſt Law concerning the *preſervation of the Churches rights, and Scholars* from rapine.

e Hoveden Annalium pars poſterior p. 601, 608. Mr Selden ad Eadmerum Notæ p. 171, 172, 173. Spelman. Concil. Tom. I. p. 619. Ingulphi Hiſt. p. 914.

(f) *Every Clergy-man, and likewiſe all Scholars, and all their Goods and Poſſeſſions, whereſoever they are, ſhall enjoy the Peace of God and of holy Church, free from all forfeiture, and ſeiſure; and if any ſhall lay hands on that which Mother Church ſhall require,* LET HIM RESTORE THAT WHICH HEE SHALL TAKE AWAY, *and likewiſe one hundred ſhillings in the name of a forfeiture, if it be from an Abbey, or Church of Religion; and twenty ſhillings if it be from a Mother Pariſh Church; and ten ſhillings if it be from a Chapel.* After (g) which follow 6. *other Lawes* concerning the Churches peace

f Hoveden, ib. p. 601 Seldeni ad Eadmerum Notæ, p. 173.

g Hoveden ib. p. 601, 602. Spelman. Concil. p. 619, 620. Lambardi Archaion.

peace and privileges; and then theſe two Laws concerning TITHES.

Of the TITHES *of the* Church.

Of all Corn the tenth Sheaf is given to God, and therefore to be paid. If any ſhall have a herd of Mares, let him pay the tenth colt; he who ſhall have only one or two, let him pay a penny for every colt. Likewiſe he who ſhall have many Kine, let him pay the tenth calf; he who ſhall have but one or two, let him pay a penny for every calf: and he who ſhall make cheeſe, let him give the tenth to God, and if he ſhall make none, the milk every tenth day: Likewiſe the tenth Lamb, the tenth Fleece, the tenth Butter, the tenth Pig.

Of BEES *and all leſſer* TITHES.

In like manner alſo of Bees, the tenth of the profit, and alſo of Wood, of Meadows, Waters and Mills, and Ponds, and Fiſhings, and Copſes, and Orchards, and Gardens, and Negotiations; (wherein Souldiery and all other Profeſſions are included) *and all things which the Lord ſhall give* **the Tenth part is to be tendzed to him who giveth the Nine parts together with the Tenth:** *And he who ſhall detain it* **ſhall be compelled to render it by the Juſtice of the Biſhop,** and **of the King if need be:** For theſe things St. *Auguſtine* hath *preached and taught,* and **theſe things are granted by the Kings** and **Barons** and **People.** *But afterward* (let our Tith-oppugners, and detainers mark who is their original Tutor) **By the inſtinct of the Devil,** *many have detained Tithes; and rich negligent Prieſts do not care to proſecute them, becauſe they had ſufficient neceſſaries for their life; for in many places now there are three or four Churches, where at that time was only one, and ſo they began to be diminiſhed.*

This

This is that *William* the Conquerour, whom our Officers, Souldiers (with the *Levellers* and *Anabaptiſts*) moſt virulently reproach and rail againſt in their *Diſcourſes*, and ſilly ignorant ſcurrilous (*b*) *Pamphlets*, for an *Invader*, *Uſurper*, ROBBER, TYRANT *and ſubverter of our native Lawes and Liberties*, &c. when as he claimed the Crown onely by *Gift and Title*, confirmed all our *antient Lawes*, *Liberties*, *Civil and Eccleſiaſtical*, *without any alteration or diminution*; put never a *Noble man but one*, *or other perſon to death who rebelled or took up Armes againſt him all his reign*, *but ſuch who were actually ſlain in Battel*; *was the gallanteſt Souldier*, *and beſt Juſticiary of any in his age* (as ſome (*i*) Hiſtorians then living atteſt) *and not only much devoted to Religion*, *daily frequenting the Church both morning and evening*, *but likewiſe very induſtrious and bountiful to promote it*; *honouring and richly endowing the Clergy that lived according to their rule and profeſſion*, *but being very rough and hard-hearted to the licentious and ſcandalous*, *degrading his own Unkle* Malgerius *Archbiſhop of Rhoan*, *and many Engliſh Biſhops for their diſſolute lives*; founding no leſſe then three *Churches and Abbies of chief note* (whereof that of *Battel* was one) *endowing them with large Poſſeſſions and Privileges* (according to the piety of thoſe times) *out of his Conqueſts*, and *confirming all the Clergies Tithes*, *Rights*, *Privileges* by the recited Lawes. If thoſe Officers, Souldiers, who now pretend themſelves *Conquerors*, and us a *Conquered* (or rather couſened) *Nation*, will really imitate his Juſtice, Piety, Bounty, in theſe recited particulars; no man will thenceforth beſtow on them ſuch reproachfull termes, of *Invaders*, *Uſurpers*, *Robbers*, *Tyrants*, *Subverters of our Lawes*, *Liberties*, &c. as they do uſually on this firſt *Norman* King; but repute them real Saints, Patrons of Religion, Miniſters and the Church, yea *Sons of faithfull Abraham*, who gave the *tenth of the ſpoyls of war to God*; whoſe example, with all the reſt here recited, in juſtice, conſcience rather oblige them to imitate his and their footſteps (as the premiſes evidence) than to ſpoyl our Miniſters, Churches of their Tithes and Materials. And ſo much in Anſwer of the firſt Evaſion, reſpecting our Army-Officers and Souldiers only.

(h) Royal Tyranny diſcovered: A defiance againſt Arbitrary uſurpation. Englands Birthright; and many late Pamphlets elſe.

(i) Will. Malmesbury De Geſtis Regum Angl. l. 2. p. 93. &c. and Naucl. Speeds Hiſtory p. 451. Daniel in his Life.

Object. The ſecond Evaſion of *Abrahams* Precedent, is made by Country Farmers, Tradeſmen, and their Advocates: who allege, That *Abraham* gave the *tenth* only *of his* ſpoyls gained in War to *Melchiſedec*, but not of his Corn, Wine, Cattel and other Goods; therefore this example bindes only Souldiers to pay perſonal, but not them or any others to pay any ſuch predial, mixt or perſonal Tithes, as now they do by coercive Lawes and Ordinances, againſt Law and Goſpel, as they pretend.

To which I anſwer,

Anſw. 1. That the expreſſe words of *Moſes*, *Gen.* 14. 20. are: And he gave him Tithes OF ALL. Which being univerſal, not confined by him to the ſpoyls taken in war, muſt be taken and intended in the * largeſt ſenſe, that is, of *all his Subſtance, or Encreaſe*, as well as of the ſpoyls then won: as the *Syriack* and *Arabick* tranſlations, *Solomon Jarchi* and others interpret it.

* See Calvin and others on the place.

2. The Apoſtle reciting the Hiſtory *Heb.* 7. 2. uſeth the ſelf-ſame general expreſſion: To whom alſo *Abraham* gave a tenth part OF ALL, without reſtraining it to the Spoyls of War: which muſt be intended in the beſt and liberaleſt ſenſe, for Tithes of all his Subſtance and gain, being mentioned both to expreſſe his Piety and Bounty. True it is, the Apoſtle in the 4. *verſe* uſeth this expreſſion, *Unto whom the Patriarch* Abraham *gave the tenth of the ſpoyls*; which * ſome oppugners of Tithes, would have to be the Interpretation of the two former univerſal phraſes; *Tithes of all*: But the Spoyls being not *Abrahams all*, nor in truth any part thereof, he *refuſing ſo much as to take a thred or ſhoe-latchet thereof to his own uſe*, Gen. 14. 23, 24. and the word *all*, being not ſo much as once uſed in the latter clauſe, which recites, *he gave the tenth of the* (not *all* the) *Spoyls*; and the two firſt general expreſſions, neceſſarily including in them the *tenth of the ſpoyls*; I conceive the latter expreſſion is rather a particular ſpecification of one memorable thing he paid Tithes of in a new caſe not formerly happening, *even of the Spoyls taken in* this firſt Battel he ever waged, or any other that we read of (included in the general) rather than a full comprehenſive expoſition of all that is or was intended, by

* Mr. Seldens Hiſtory of Tithes and Survey, ch. 1.

by *the Tenth, or Tithes of all*, in the two precedent Texts.

3. It is moſt probable, that *Abraham* paid Tithes of all his own ſubſtance to *Melchiſedec*, as well as of the ſpoyls; there being the ſelf-ſame, if not a ſtronger ground, for him to pay *Tithes of all his other goods*, encreaſe, as of theſe caſual ſpoyls, out of which no conſtant maintenance could be raiſed for any Paſtor, or Miniſter; as there might be out of the Tithes of his Cattel and Subſtance encreaſing every year. Now Tithes being intended for the Prieſts and Miniſters conſtant maintenance by God and Man, and this Precedent of *Abraham*, recorded for that end; we cannot without an abſurdity, reſtrain his *paying Tithes of all*, only to the ſpoyls then, and then only unexpectedly gained from the enemy by *Abraham*, and reſtored by him to the right owners, the tenths of them only excepted; but, of the Tithes of all his *Subſtance* principally, whence a conſtant livelihood for the Prieſt could only ariſe, and of the ſpoyls of Warr only by reaſon of his occaſional meeting of *Abraham* then returning from the Warrs, and bleſſing him at that time.

4. This preſident of his, was in all probability, the ground of Gods appointing *Tithes, by a ſpecial Law, for all the Prieſts and Levites MAINTENANCE amongſt the Iſraelites, Abrahams Poſterity*, and the Apoſtle intimates as much, *Heb.* 7. 4, 5, 6, 7, 8, &c. *that they receive Tithes of their Brethren in the ſame manner by the Law, as Melchiſedec did of their Father Abraham.* Now they received *Tithes of Corn, Wine, Oyl*, Cattel, all ſorts of herbs and fruits, for their ſtanding maintenance and Inheritance too; *Num.* 18. 20, to the end, *Levit.* 27. 30, 31, 32, 33, 34. *Deut.* 14. 22, 28. Therefore it is moſt probable, if not infallible, that *Abraham* paid Tithes to *Melchiſedec* of all thoſe things which the Levites and Prieſts afterward received from their brethren, not of the ſpoyls alone, out of which no certain Maintenance could be raiſed, not ſpecified therefore in thoſe general precepts concerning Tithes.

5. The Apoſtle arguing the natural juſtice of Miniſters maintenance, *Rom.* 15. 27. and 1 *Cor.* 9. 11. uſeth this expreſſion. *If we have ſowen unto you ſpiritual things* (in the phi-

ral number) *is it a great matter if we ſhall reap your* CARNAL THINGS, in the plural number too; and ſuch things as ſeem commonly to grow and multiply; as the word *reap* imports. And *Gal.* 6. 6. he uſeth this general precept, *Let him that is taught in the word, communicate to him that teacheth* IN ALL GOOD THINGS: Therefore to reſtrain *Abrahams* giving Tithes of all, only to the *ſpoyls*, and *not to all his carnal and good things*, is a very improper expoſition, diſſonant from the ſcope and ſenſe of theſe parallel Texts, which ſeem aptly to interpret it.

6. The very *Phariſee* in the Goſpel, boaſting of his Juſtice and Piety, uſed this expreſſion, parallel with that of *Abraham*, *Luke* 18. 12. I GIVE TITHES OF ALL THAT I POSSESSE; and to confine *Abrahams giving Tithes of all*, to the Tithes only of the *ſpoils*, and not to extend it, with the *Phariſee*, *to all that he poſſeſſed* beſides, is to make this *Father of the Faithful*, leſs righteous, liberal, devout than this *hypocritical Phariſie*.

7. That which ſeems to put all out of queſtion, is the parallel Text of Gen. 28. 20, 21, 22. *Where Jacob after his travelling viſion, makes this vow to God*, even before the Levitical Law for Tithes; *If God will be with me*, ſo that *I come again to my Fathers houſe in peace*; Then *ſhall the Lord be my God, and this ſtone which I have ſet up for a pillar, ſhall be Gods houſe*: and **of all that thou ſhalt give me, I will ſurely** (without diminution, ſubſtraction, or failing) **give the Tenth unto thee**: Whence ſhould godly *Jacob* take his pattern of *ſurely giving the Tenth of all* (not of ſpoils alone) *that God ſhould give him, unto God*, but from the practice of his Grand-father *Abraham*, who gave *Melchiſedec* the *Tenth of all* God gave him, as well as of the Spoils? *Honouring God with* **all his Subſtance** *and increaſe*: according to that precept of *Solomon* (having relation to his practice and this Vow of *Jacobs*) *Prov.* 3. 9. *Honour the Lord with thy Subſtance, and with the firſt fruits of* **all thy increaſe**. And ſo much in refutation of this ſecond Evaſion, which ſome armed men much urge.

Object. 3. The third Objection, which ſome would make fatal to all Tithes under the Goſpel, is from the cloſe of the Apoſtles

postles forecited words: Heb. 7. 12. *For the Priesthood being changed, there is also a necessity of a change of the Law, &c.* From whence *William Thorp*, (one of our Martyrs) thus reasoned against Tithes, and others now, (k) Saint *Paul* saith, *That Tithes were given in the old Law to Levites and to Priests, that came of the linage of Levi; but our Priests come not of the linage of Levi, but of Juda, to which Juda no Tithes were promised to be given: And therefore* Paul *saith, since the Priesthood is changed from the generation of Levi to Juda, its necessary that changing also be made of the Law: So that Priests must live now without Tithes and other Dues that they claim, following Christ and his Apostles in wilfull poverty, as they have given them example.*

k Fox Acts & Monuments vol. 1. p. 700.

Answer.

I Answer 1. That the Apostle in this, and the three following Chapters, concludes and proves by sundry Arguments, That the Levitical Priesthood and the Ceremonial Law, given the people under *Moses (the (l) Covenant of this Priesthood)* were both changed and abolished by Christ, and his everlasting Priesthood, shadowed to us by them; and by consequence the maintenance of the Levitical Priests by Sacrifices offered by them at the Altar, by first fruits and Tithes themselves, so far as they were Ceremonial, prescribed by the Ceremonial Law, for the maintenance only of these abolished Levitical Priests and Levites; which is all this Scripture proves, when pressed to the uttermost. But can any rational man hence conclude, The Levitical Priesthood, the Ceremonial law, and all the tithes, maintenance due to the Jewish Priests and Levites by this Law are abolished by Christ, *a Priest for ever after after the order of Melchisedec, to whom Tithes were due and paid by Abraham*, before this law and Priesthood instituted: Therefore all Tithes, maintenance due and paid to *Melchisedec*, (and in him to *Christ*, and the Ministers of the Gospel under him) are eternally abolished as Jewish and Levitical? Surely this is a mad inference, both besides and against this Text; from which all Orthodox *Protestant* Commentators, as well as Papists and Jesuites, conclude the quite contrary, and learned *Nicholas Hemingius* in his Commentary on it, p. 805. thus determines, *It is subjoyned*, that

l See Hemingius & others on this place.

that Melchisedec received Tithes from Abraham, which Tithes Abraham verily gave of his own accord, following without doubt **the customs of Conquerors** (Let our Conquering Officers, Souldiers observe and do the like) **who were wont to consecrate the tenths of their Spoyls to their Gods, or to give them to their Priests.** *But* **this collation of Tithes,** * *multo meliori Jure Christo Sacerdoti debetur;* **is due by much better Right to Christ our Priest; who as he gives all things to us out of meer bounty;** *ita vicissim illi non solum Decimas, verum etiam omnia nostra debemus;* **so we owe to him again, not only Tithes, but likewise all we have.** Whether the Objectors or *Hemingius* speak most Gospel Divinity and Reason from this Text, let every Christians conscience judge.

* See Walafridi Strabi de Rebus Eccles. c. 27.

2. The Apostles words concerning the change and abrogation of the Ceremonial Law, have no coherence with or relation to the precedent discourse, *concerning payment of Tithes to Melchisedec and the Levites*; recited only to prove the dignity and excellency of *Melchisedecs* Priesthood above *Aarons*; and of the Levitical Priests and Levites above their Brethren, from whom they received Tithes. The force of the Argument, reduced into a Logical form, being thus. *He who receives Tithes for the execution of his Priestly Office, is better and greater than he who payes Tithes*; *But the Patriarch Abraham himself, the very Father of the Faithfull, and Prince of the Fathers, paid Tithes to Melchisedec*; *and likewise the Levitical Priests (then in his loyns) in and by him*; *who yet receive Tithe of their Brethren, but not of their Father* Abraham *or* Melchisedec: *Therefore* Melchisedec *is better and greater than* Abraham *and them, and they than their Brethren who paid them Tithes.* And by consequence, *Christ being a Priest for ever after the order of* Melchisedec, who was but a type of him, must be *better and greater than* Abraham, (*Joh.* 8. 55, 56.) *or the Levitical Priests, or than* Melchisedec *himself, who did but typifie him.* This excellency and precedency of Christs Priesthood before *Aarons*, he proves by other Arguments drawn from *Melchisedec*, not pertinent to our present business, after which he largely argues the change and abolition of the Levitical Law and Priesthood by Christ,

Chriſt, (a theam of a different nature from the former) to which the objected words refer; therefore the total and final aboliſhing of all Tithes, to which theſe words have no relation, can never be inforced from them; being ratifyed by the former clauſe, as appurtenances to Chriſts everlaſting Prieſthood, as well as to *Melchiſedecs*; Therefore as due to his Miniſters under the Goſpel, as to any Prieſts and Levites under the Law, which were likewiſe *Types of Chriſt*, the true high Prieſt, expiring at and by his death.

3. The Prieſts and Levites under the Law had *Cities, Glebes, Houſes ſetled on them for their habitation, families, Cattel*, as well as *Tithes*; by the Ceremonial Law, for their better maintenance, accommodation; and that in a large proportion, *Lev.* 25. 32, 33, 34. *Num.* 35. 1, to 12. *Joſh.* 21. 1, to 43. 1 *Chr.* 6. 54, to the end, ch. 9. 10, to 35. 2 *Chr.* 11. 13, 14. *Ezra* 2. 70. *Neh.* 11. 26. ch. 13. 10. *Exec.* 45. 1, to 6. ch. 48, 9, to 15. If then this Text proves the Total Abolition of all our *Miniſters Tithes, root and branch*, as *Jewiſh* and *Antichriſtian*; as ſome impudent *Scribler*; and *Petitioners* againſt them, now affirm: It likewiſe proves the abolition of all their Rectories, Glebes, Houſes likewiſe, as well as of their Tithes, as *Jewiſh* and *Antichriſtian*: And ſo Miniſters of the Goſpel now ſhall neither have Tithes nor Glebes to ſupport and feed them, their families and Cattel; nor yet ſo much as an Houſe wherein to lodge and put their heads; and be inforced to complain as our Saviour once did of his forlorn condition, *Mat.* 8. 20. and *Luke* 9. 58. *the Foxes have holes, and the Birds of the air have Neſts, but the Son of Man hath not where to lay his head.* A condition to which ſome Jeſuitical, Anabaptiſtical, Athieſtical, uncharitable beaſts of Prey, worſe than any Foxes or Harpies, would now gladly reduce all our faithful Miniſters and their Families, whiles ſome of them Lord it, and lodge themſelves in our Kings, Princes, Biſhops, Deans and Chapters new acquired royal Palaces, and not content therewith, would ſpoyl all our Miniſters of their more contemptible Glebes, Rectories, Tithes, to enrich themſelves and their Poſterities, and make our Miniſters like our Saviour in his voluntary Poverty, both *Houſeleſs* and *Harborleſs*. They may with as much

Juſtice

Juſtice (like the hard-hearted bloudy Jews, Souldiers) even (m) *crucifie them on croſſes, between* ſuch *thieves* as themſelves, to make them like our Saviour, even in his voluntary ſufferings; as part their Glebes, Lands, Rectories, Tithes among them, and caſt Lots upon their veſtures, even before their death, when as the *Souldiers who crucified our Saviour, did not part his raiment amongſt them, nor caſt Lots on his veſture till after his crucifixion* by them, * there being as much Authority, Conſcience, Law, Juſtice, Reaſon for the one, as other: ſeeing none by any Laws can loſe or forfeit their Lands, Livelihood, but ſuch who firſt forfeit their Lives to publick Juſtice.

m Mat. 27.35. Luke 23.33,to 46. Joh. 19.18.

* John 19. 23, 24. Mat. 27.35,36.

4. The Iſraelites were enjoyned by the Levitical Law, *Deut.* 12. 17, 18, 19 ch. 14. 26, 27, 28, 29. *to harbour, entertain the Prieſts, and Levites within their gates, and not to forſake them ſo long as they ſhould live upon the earth, but freely to permit and invite them to come, eat, drink, feaſt, rejoyce, and be ſatisfied with them and their Families before the Lord*; as well as to pay them Tithes. But this Law (as they argue) is now aboliſhed by Chriſt with the Prieſthood; Therefore when our Miniſters are ſtript of all their Tithes, Glebes, Rectories, Houſes, maintenance by our new Reformadoes; it muſt be Jewiſh and Antichriſtian for them or any others ſo much as to lodge, entertain, or give them any thing to eat or drink within their gates, or ſo much as to admit, invite them to a Feaſt, or meal within their Houſes; and then they, with all theirs and other poor widows and orphans, muſt all preſently *ſtarve*, periſh by * *John Cannes* and theſe uncharitable mens new Goſpel Light and Charity, becauſe Hoſpitality and Alms to ſuch, are Levitical and Jewiſh, aboliſhed with the Levitical Law and Prieſthood; which abrogated all Charity and Humanity out of the world, as well as out of theſe Tithe-Oppugners hearts, if this their Objection be Orthodox Goſpel truth.

* See his voyce from the Temple p. 2.

5. *Meer Freewill Offerings and voluntary unconſtrained Contributions were preſcribed by the Levitical and Judicial law, both for and towards the maintenance of Gods Prieſts, and worſhip, for the building, and repairing of the Tabernacle, and of the Temple afterwards, towards which the godly Kings, Princes, Generals,*

Generals, Captains, Officers, Souldiers, and all the pious people of God contributed moſt joyfully, liberally, and in ſuch abundance upon all occaſions, that they gave far more than was ſufficient; and thereupon were prohibited by ſpecial Proclamation to give or bring any more (as in the caſe of Materials of all ſorts, for the building and furniture of the Tabernacle of the congregation) and of the Temple, towards which many Heathen Kings, and their Officers contributed freely, and the very captive Jews, Exod. 35. 20, to 30. chap. 36. 2, to 9. Levit. 22. 18, 21, 23. chap. 23. 38. Num. 15. 3. chap. 29. 39. chap. 31. 48, to the end, 1 Chron. 26. 26, 27, 28. chap. 22. 1, to 17. chap. 29. 1, to 17. 2 Chron. 24. 4, to 15. chap. 27. 3. chap. 29. 3, to 20. 31. chap. 34. 8, to 15. Ezra 1. throughout, chap. 3. 5. chap. 7. 16. chap. 8. 28, 29. Therefore Miniſters under the Goſpel muſt not be maintained, nor Churches, Houſes for publick Aſſemblies built or repaired by Free-will offerings, and voluntary contributions, being Levitical, Jewiſh, and ſo abandoned; and if not by Tithes nor forced Rates as they allege, then the Miniſters muſt utterly ſtarve, and all our Churches fall to ſudden ruine, as many now do. And is this Goſpel Saintſhip and Chriſtianity?

n Exod. 20. 8, 9, 10. Deut. 5. 19.

6. The Prieſts and Levites by the Levitical Law, were *preſcribed what wives they ſhould marry, and what not,* Levit. 21. 7, to the 14. will it therefore follow (as the Papiſt Votaries conclude) Therefore Miniſters of the Goſpel muſt not marry? and muſt all now be divorced from their wives, as well as from their Tithes and Benefices, becauſe the Levitical law is aboliſhed, and *Prieſts wives Jewiſh*, as well as their *Tithes?* Our *beaſtly Ranters* then may ſeize upon Miniſters wives, as well as the brutiſh *Anabaptiſts*, *Quakers*, *Swordmen* on their Tithes and Glebes.

o Exod. 31. 14, 15, 16. c. 35. 2, 3. Lev. 24. 8. Num. 28. 9, 10. Deut 5. 14, 15. Levit. 23. 3.

7. The ſeventh day Sabbath it ſelf, though preſcribed by a (n) *Moral law*, was in ſome ſenſe ceremonial, and enjoyned by (o) *Ceremonial laws* too; therefore (as (p) moſt affirm) *abrogated by Chriſts death as Jewiſh*, as to the preciſe ſeventh day from the Creation, and the Jewiſh rigidities, Sacrifices on it; will it therefore follow, that it is Jewiſh and unlawfull for Chriſtians under the Goſpel, to obſerve the *Lords day* every week, and render unto God the ſame

p Dr. Bound, Dr. Twiſſe, Dr. White, and others, of the Sabbath. Biſhop Andrews, Mr. Downham Mr. Cleaver, Mr. Dod on the fourth Commandement, and all other Commentators on it.

weekly proportion of time for publike worſhip, as the Jews did, or to keep any publike Faſts, or Feaſts to God at all, as the Jews by the Levitical law were bound to doe? If ſo, then farewell all Lords-dayes, Faſts, Feaſts, publike Aſſemblies for Gods worſhip, all Miniſters, Churches, (and God himſelf together with them) as well as Tithes; let *Gain*, Money be the only *Deities* henceforth adored among us, as the *Motto* ſtamped upon our *new State-coyn*, **God with us**; and moſt mens *practices ſadly proclaim to Gods diſhonour, and Religions intolerable defamation.* Theſe Anſwers, I preſume, will for ever ſatisfie or ſilence theſe Objectors, with (4) *John Canne*, their new Champion, who may now diſcern their groſſe miſtake; and learn this for a general certain truth: That whatever is not in its own nature and Original, meerly Jewiſh and ceremonial, but hath a kind of natural juſtice, equity, conveniency, morality or neceſſity in it, and had a divine original, inſtitution before the ceremonial Law given, or the Levitical Prieſthood inſtituted; That thing, though afterwards given, limited, preſcribed to the Levitical Prieſts or Iſraelites by a general or ſpecial Levitical Law abrogated by Chriſt, doth neither ceaſe its being, nor become unlawfull in its primitive, or proper uſe unto Chriſtian Miniſters or Believers under the Goſpel, by the aboliſhing of the Levitical Law and Prieſthood; but may, and muſt neceſſarily be continued, practiſed, perpetuated among them without the leaſt ſin, ſcandal, or Judaiſm, according to its own primitive inſtitution, or natural, neceſſary, divine, moral or civil uſe; elſe Bread, meat, drink, wives, clothes, religious Sabbaths, Faſts, Feaſts, Edifices and Aſſemblies for Gods publick worſhip, Houſes for Hoſpitality, Charity to Miniſters, to poor diſtreſſed Saints, People, (yea reading, prayer, preaching of the word of God, Magiſtracy and Government it ſelf) ſhould be utterly unlawfull unto Chriſtian Miniſters and People, as well as Tithes; becauſe given, preſcribed to be uſed by the Levitical Prieſts and Jews, by the Levitical Law. Therefore ſeeing meat, drink, food, raiment, Lands, Houſes, and a competent proportion of all worldly neceſſaries, are as ſimply needfull for the preſervation, ſubſiſtence of the Miniſters

of

¶ His ſecond voice from the Temple.

of the Goſpel and their Families now under the Goſpel, as for the Prieſts, Levites before and under the Law, or all other ſorts of men in the world, who cannot live without them: And ſeeing Tithes, Lands, Houſes, both before and under the Law, were originally given to and ſetled by God and Men upon Prieſts and Levites firſt, and Miniſters ſince, not as meer Types, Shadows, Ceremonies, but as a juſt, fitting, convenient recompence of their Labour, neceſſary maintenance, Livelihood, habitation, reſidence for them and their Families, to provide them meat, drink, Books, clothes, and other neceſſaries to live by: Why our Miniſters under the Goſpel ſhould not ſtill enjoy them in this kind and Nature, without the leaſt ſhadow of Judaiſm, as well as *Melchiſedec* before the Law, or the Jewiſh Prieſts and Levites under it, or their Predeceſſors before them, even from the firſt ſettlement of the Goſpel amongſt us, or as well as any other Men, or the Objectors do enjoy their Lands, Goods, Houſes, and the other nine parts of their Tithes encreaſe, for their Livelihood and ſubſiſtence, as well as the Jews without any ſin or *Judaiſm*, tranſcends my capacity to apprehend, and the ability of all armed or unarmed Enemies of Tithes or Glebes to demonſtrate from Scripture, Law, Reaſon, or the objected abuſed Text, over-long inſiſted on, to clear it from all *ignorant or wilfull wreſtings*. And ſo much for the payment of Tithes by * *Abraham*, and vowing them by *Jacob*, before the Law, to juſtifie the lawfulneſſe and continuance of them under the Goſpel, againſt all cavilling Exceptions.

Secondly, I ſhall make good the Propoſition from the Maintenance of the Prieſts and Levites by Glebes, Tithes, and Oblations under the Law, urged as the ſtrongeſt, if not only Reaſon againſt them: and thus form my Argument.

That which God himſelf, who is infinitely and only wiſe, juſt, holy, did by his ſpecial Laws, Edicts inſtitute, preſcribe, as the moſt expedient, equal, fit, juſt, rational, convenient maintenance of all other for his own Prieſts and Levites to receive and take from his own People (when once ſetled in the promiſed Land) for the execu-

* Decimas Deo & ſacerdotibus Dei dandas, Abraham factis, Jacob promiſſis inſinuat; deinde Lex Statuit, & Omnes Doctores ſancti commemorant walafridi Strabi De Rebus Eccleſiaſticus. c. 27.

tion of their function; muſt queſtionleſſe be, not only a lawfull, but the moſt expedient, equal, fit, juſt, rational, convenient maintenance of all other for his Miniſters of the Goſpel to receive, and take from all believing Chriſtians in any ſetled Chriſtian Kingdome, State, Church under the Goſpel; eſpecially, if he hath neither poſitively prohibited this kind and way of maintenance, nor ſpecially preſcribed any other way or kind of ſetled maintenance for them in and by the Goſpel.

But God himſelf, who is *infinitely and* (r) *only wiſe, juſt, holy*, did by his ſpecial Laws, Edicts inſtitute, preſcribe *Houſes, Lands, Glebes, Tithes, and Oblations*, as the moſt expedient, equal, fitting, juſt, rational, convenient maintenance of all other for his own Prieſts and Levites to receive and take from his own people, when once ſetled in the promiſed Land, for the execution of their Functions; and hath neither poſitively prohibited this kind or way of maintenance, nor ſpecially preſcribed any other way or kind of ſetled maintenance for them in and by the Goſpel.

r Rom. 16. 27. Pſal. 147. 5. Iſa. 45. 21. Zeph. 3. 5. Acts 3. 14. Joſh. 24. 19. Iſa. 6. 3. Rom. 4. 3. chap. 35. 4.

Ergo, It muſt queſtionleſſe be, not only a lawfull, but the moſt expedient, equal, fit, juſt, rational, convenient maintenance of all other for his Miniſters of the Goſpel from all believing Chriſtians in any ſetled Kingdome, State, Church under the Goſpel.

The Major, I ſuppoſe no rational Chriſtian can or will deny, except he thinks himſelf (as King *Alphonſo*, the proud Atheiſtical ſelf-conceited Aſtronomer did) more wiſe, juſt, holy than God himſelf; and able to carve out a more expedient, equal, juſt, fitting, rational, convenient maintenance for Gods Prieſts, Levites, Miniſters, than God himſelf hath done; and dare bid defiance to this Goſpel precept, Eph. 5. 1. *Be ye therefore followers of God as dear children*: The Minor I ſhall thus confirm in order.

1. That God did by ſpecial Laws, Edicts inſtitute and preſcribe Cities, Suburbs, Lands, Houſes, Glebes, for the Prieſts and Levites habitation, and the better maintenance of them and their Cattel, and that in a liberal proportion, is apparent by *Num.* 35. from v. 1, to 14. where we find recorded.

corded; *That the Lord ſpake unto Moſes in the plain of Moab, by Jordan near Jericho, ſaying;* **command the Children of Iſrael that they give unto the Levites of the Inheritances of their poſſeſſion, Cities to Dwell in**; *and ye ſhall give alſo unto the Levites* **Suburbs for their Cities round about them.** *And the Cities they ſhall have* **to Dwell in**, *and the ſuburbs of them,* **ſhall be for their Cattel**, *and* **for their Goods**, *and* **for all their Beaſts.** *And the ſuburbs of the Cities which ye ſhall give unto the Levites, ſhall reach from the wall of the City and outward,* **a thouſand Cubits round about.** *And ye ſhall meaſure from without the City on the Eaſt ſide two thouſand Cubits, and on the South ſide two thouſand Cubits, and on the Weſt ſide two thouſand Cubits, and on the North ſide two thouſand Cubits, and the City ſhall be in the midſt; this ſhall be to them the ſuburbs of the Cities. And among the Cities which ye ſhall give unto the Levites, there ſhall be ſix Cities for refuge, which ye ſhall appoint for the Manſlayer, that he may fly thither; and to them ye ſhall adde* **forty** *and* **two Cities.** *So all the Cities which ye ſhall give to the Levites ſhall* be forty and eight Cities, *them ſhall ye give with their Suburbs. And the Cities which ye ſhall give ſhall be of the poſſeſſion of the Children of Iſrael: from them that have many, ye ſhall give many; and from them that have few, ye ſhall give few: Every one ſhall give* of his Cities, *according to his inheritance which he inheriteth. This poſitive juſt command of God* was given before the Iſraelites entrance into, and conqueſt of the land of Canaan: And this further poſitive law then likewiſe made againſt the ſale and alienation of theſe Glebes and Poſſeſſions. *Levit.* 25. 32, 33, 34. *Notwithſtanding the* **Cities of the Levites**, *and* **the Houſes of the Cities of their poſſeſſion**, *may the Levites redeem* **at any time**, which others could not doe, *v.* 30, 31. *And if a man purchaſe of the Levites, then the* Houſe *that was ſold and the* City *of his poſſeſſion ſhall go out in the year of Jubile; for the houſes of the Levites are their poſſeſſion among the children of Iſrael: but the field of the Suburbs of their City may not be ſold, for it is their perpetual Poſſeſſion.* After this, when the land of Canaan was fully conquered by the Iſraelites and divided amongſt the Tribes by bounds and limits, we read, Joſh. 21. 1, to 43. *Then came near the heads of the Fathers of the Levites unto Ele-*

axer the Priest, and unto Joshua the son of Nun, and unto the heads of the tribes of the Children of Israel; and they spake unto them at Shilo in the land of Canaan, *saying,* **The Lord commanded** *by the hand of Moses* (in the text forecited) *To give us Cities to dwell in with the Suburbs thereof for our cattel.* And the children of Israel *gave unto the Levites, at the commandment of the Lord* (mark it all enemies of our Ministers, Rectories, Lands, Glebes, Maintenance) *these Cities and their Suburbs.* Then follow the Names and Places *of the Cities* allotted to *the Levites* proportionably out of every tribe, and how they were *divided by lot amongst them:* which you may read in the text it self, over large to transcribe. After which ensues this cloze of the story, v. 8. 41, 42. *And the children of Israel gave by lot unto the Levites* these Cities and their Suburbs, *as the Lord commanded by the hand of Moses, all the Cities of the Levites within the possession of the children of Israel,* were forty and eight Cities, *with their Suburbs: These Cities were every one with their Suburbs round about them: Thus were all the Cities.* In 1 Chron: 6: We have a recital *of the Sons and Families of Levi, and the Office of the Priests and Levites,* with the names *of all the Cities and Suburbs alloted to them out of every Tribe,* agreeing with this of *Joshua,* where those who please may read them at their leisure. These fourty eight *Cities* and *their Suburbs* (as some conceive) amounted to the tenth, or at least *twelfth Part* of the Cities and *Land* of Canaan; the Priests and Levites according to their number, enjoying in proportion as large *a share of the promised Land,* as any of the other Tribes, for their Habitation and Glebes: besides their Tithes, first-Fruits, Offerings and other Dues.

All which (as (*s*) Dr. *George Downham,* and (*t*) Mr. *Samuel Purchas* observe) *amounted to a far greater proportion for the maintenance of that small Tribe, than all the Bishopricks, Deaneries, Benefices, Cathedral and College lands, Revenues, Glebes, Tithes, and whatsoever Ecclesiastical Profits, endowments of the Clergy, and Scholars in our whole Kingdom and Nation.* After this, when the Temple of Jerusalem was built, *where the Priests and Levites were to wait in their several Courses successively,* by Davids *appointment* (1 Chron. chap. 23, to chap. 27.

(*s*) In his Sermon, April 17. 1608. in defence of the Honourable Function of Bishops.

(*t*) In his Pilgrimage, l. 2. c. 7. p. 133. the first Edition.

27. 2 Chron. 8. 14, 15. chap. 23. 8. and ch. 13 10, 11. ch. 29. 4. chap. 31. 2. chap. 35. 2. Levit. 1. 5, 8, 9.) they had *Houſes, Chambers, lodgings provided for them at Jeruſalem, near the Temple, (where ſome of them conſtantly dwelt and attended,)* and likewiſe *for the Tithes, firſt-fruits and oblations brought thither to them,* 1 Chron. 9. 10, to 35. chap. 23. 28. chap. 28. 11, 12, 13. 2 Chron. 2, to 13. Ezra 8. 29. Neh. 10. 37, 38, 39. chap. 12. 44, 45, 47. chap. 13. 4, to 15. Ezech: 40. 4, to 45. chap. 42. 1, to 19. chap. 44. 19. chap. 46. 19. Theſe Cities, Suburbs, Habitations, Chambers, the Prieſts and Levits conſtantly enjoyed without interruption til the revolt of the ten tribes from *Reboboam:* when *Jeroboam* the uſurper *erected two Golden Calves in Dan and Bethel, to keep the people from going up to Jeruſalem to worſhip God there,* out of carnal fear and ſuſpition; *ſaying in his heart, Now ſhall the Kingdom return to the houſe of* David, *if the people go up to Jeruſalem to do Sacrifice in the Houſe of the Lord there,* **then ſhall the heart of this people turn back again to their Lord,** *even unto Reboboam King of Judah, and* **they ſhall kill me,** *and* **go again to Rehoboam King of Judah.** 1 Kings 12. 26, to 33. and then we read 2 Chron. 11. 13, 14, 15, 16. *The Prieſts and the Levites that were in all Iſrael reſorted to Reboboam out of all their Coaſts; For the Levites* **left their Suburbs** *and* **their Poſſeſſions,** *and came to Judah and Jeruſalem; for Jeroboam and his ſons* had caſt them out from executing the Prieſts Office unto the Lord; *and he ordained him Prieſts for the High Places, (u) of the loweſt of the People, and for the Devils, and the Calves which he had made: which King Abijah warring with him after his Fathers death,* (when he claimed the right of his uſurped Crown,) thus objected againſt him, and the revolted Tribes, 2 Chr: 13. 4, to 14. *Hear me thou* Jeroboam *and all* Iſrael: *Ought ye not to know that the Lord God of* Iſrael *gave the Kingdom over* Iſrael *to* David *for ever, even* to him and to his Sons by a Covenant of Salt? Yet Jeroboam *the ſon of* Nebat, *the ſervant of* Solomon, *the Son of* David, *is riſen up, and hath rebelled againſt his Lord. And there are gathered unto him vain men, the children of* Belial, *and have ſtrengthened themſelves againſt* Rehoboam *the Son of* Solomon, *when* Rehoboam *was young and tender-hearted,*

u 1 Kings 13. 33. 2 Kings 17. 32.

ed, and could not withſtand him. And now ye think to withſtand the Kingdom of the Lord, in the hand of the ſons of David, *and ye be a great multitude, and there be with you Golden Calves, which* Jeroboam *made you for Gods. Have ye not* caſt out the Prieſts of the Lord, *the ſons of* Aaron, *and* **the Levites**, *and have made you Prieſts after the manner of the Nations of other lands; ſo that whoſoever cometh* **to Conſecrate himſelf**, *with a young Bullock and ſeven Rams, the ſame may be a Prieſt of them that are no Gods? But as for us the Lord is our God, and we have not forſaken him; and the Prieſts which miniſter unto the Lord are the Sons of* Aaron, *and the Levites wait upon their buſineſs:* &c. For we keep the Charge of the Lord our God; but ye have forſaken him: *And behold God himſelf is with us for our Captain, and his Prieſts with ſounding Trumpets, to cry allarum againſt you.* The iſſue of this Atheiſtical State-policy, and Sacrilegious deprivation, ſpoliation of Gods Prieſts and Levites of their Suburbs, Poſſeſſions, Miniſtry by *Jeroboam* and his Sons, is very remarkable.

1 It brought ruine upon his whole Army, though double the number of *Abijah* his hoſt, of whom they had a great advantage by an ambuſhment; God himſelf ſmiting him and his hoſt, *ſo that they fled before Judah; and* Abijah *and his people ſlew them with a great ſlaughter, ſo that there fell down ſlain of Iſrael five hundred thouſand choſen men,* 2 Chron. 13. 13, to 20. The greateſt ſlaughter in one battel, that ever we read of in Sacred or prophane Stories before or ſince.

2. It brought Captivity on his Adherents and people, who were *brought under at that time, purſued, and had their Cities taken and plundered, v.* 18, 19.

3. It drew down this miſery and fatal Judgement on himſelf, v. 20. *Neither did* Jeroboam *recover ſtrength again in the dayes of Abijah;* and *the Lord ſtrook him and he died.*

4. *It became ſin to the houſe of* Jeroboam, *even to cut it off, and to deſtroy it from the face of the earth,* 1 Kings 13. 33, 34.

5. It made all the ſucceeding *Kings of Iſrael profeſſed Idolaters,* and moſt of them *bloody Murtherers, Uſurpers, Perſecutors,* and produced *perpetual ſucceſſive civil warrs between* Judah *and* Iſrael, 1 *Kings* 14. 30. chap. 15. 6, 7, 16, 32. 2 *Chron.* 28. 4, to 12.

6. It

6. It brought final captivity, ruine and desolation in conclusion to the whole kingdom of *Israel*, and the ten revolting Tribes, 2 *Kings* 17. 20, 21, 22, 23. where this sad story is recorded. *And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight. For he rent* Israel *from the house of* David. And they made *Jeroboam* the Son of *Nebat* King, (of which God thus complains, *Hos.* 8. 4. *They have set up Kings, but not by me, they have made Princes and I knew it not*) *and* Jeroboam *drave* Israel *from following the Lord, and made them sin a great sin: for the children of* Israel *walked in all the sins of* Jeroboam *which he did, they departed not from them, until the Lord removed Israel out of his sight, as he had said by all his servants the Prophets: So was Israel carried away out of their own Land to Assyria, till this Day:* when as the Kingdom of *Judah* (x) *continued above* 134. *years after in* Davids *royal posterity*, enjoying Gods *Priests, Levites, Prophets and Ordinances*, till their *captivity* for their sins, *in mocking, abusing his Messengers, Prophets, and despising his words*, 2 Chron. 36. 16, 17. And then (y) *after* 70. *years captivity, they were restored again to their Country, re-edified Jerusalem and the Temple*; and with them, the Priests, and Levites returning from bondage, were *restored likewise to their Cities and Glebes* (of which the Kings of Judah never deprived them, as *Jeroboam* and his Sons, and the Kings of Israel, who were all Idolaters did) whence thus we read Ezra. 2. 70. *So the Priests and the Levites, and the Singers, and the Porters, the Nethinims* **dwelt in their Cities**, *and all Israel in their Cities*; Thus seconded, Neh. 11. 18, 20. *All the Levites in the holy City were* 284. *and the residue of Israel*, **of the Priests and Levites**, *were in all the Cities of Judah, every Man in his Inheritance*; and Neh. 13. 10. *The Levites and Singers that did the work, were fled every one* **to his field.** In the Prophecie of *Ezechiel* (written *during the Jews Captivity, in the Land of the Chaldeans*, Ezech. 1. 1, 2, 3.) propheſying of the *re-edifying of the Temple*, the dimensions and whole fabrick thereof, ch. 40. 1, to 43. we find frequent mention of *holy Chambers* therein, provided for *the Priests, and their vestments*. And ch. 45. 1, to 5. God enjoyns the Israelites by this Prophet upon

x Dr. Usher. annales Eccles. veteris Testamenti. p. 132.

y See the Books of Ezra and Nehemiah.

upon their restitution to their own Land, *when they should divide it by Lot for an Inheritance*: That they should offer an holy portion of the Land, an oblation unto the Lord: *the length thereof twenty five thousand reeds, and the breadth ten thousand; This shall be holy in all the borders thereof round about. Of this there shall be for the Sanctuary 500 reeds in length, with 500 in breadth square round about; and fifty Cubits round about for the Suburbs thereof.* Then he addes: *The holy Portion of the land shall be for the Priests, the Ministers of the sanctuary; which shall come near to minister unto the Lord, and it shall be a place for their Houses, and an holy place for the Sanctuary. And the 25000. of length, and 10000. of breadth, Shall also the Levites, the Ministers of the House have for themselves, for a possession for twenty Chambers.* In the 47. Chapter verse 13. to the end of the Prophecy, he writes of the *bounds and division of the land of* Canaan (after their restitution) *according to their several tribes*, in relation to and imitation of the bounds and division of it formerly made and recited by *Joshua*: out of which there was a special portion reserved for the Priests and Levites, as there was in *Joshua*'s division foreseicted: Thus expressed, Ezeck. 48. 8, to 15. *And by the border of Judah, from the East side unto the West side, shall be the offering, which they shall offer of 25000. reeds in breadth, and in length as one of the other parts, from the East side unto the West side; and the sanctuary shall be in the midst of it: The oblation ye shall offer unto the Lord, shall be of 25000. in length, and 10000 in breadth: And for them, even for the Priests shall be this holy Oblation; toward the North 25000. in length, and toward the West 10000. in breadth; and toward the East 10000 in breadth, and toward the South 25000 in length, and the sanctuary of the Lord shall be in the midst thereof. It shall be for the Priests, that are sanctified, of the sons of Zadock, which have kept my charge, which went not astray, when the children of Israel went astray (after Jeroboam and his calves) as the Levites went astray. And this oblation of the land that is offered, shall be unto them a thing most holy by the border of the Levites. And over against the border of the Priests, the Levites shall have 25000. in length, and 10000. in breadth: all the length shall be 25000, and the breadth 10000. reeds. And they*

shall not sell of it, neither exchange, nor alienate the first fruits of the land, for it is holy unto the Lord.

From all these Scriptures (here recited at large for the Readers fuller satisfaction, conviction, and ease in turning to them) these conclusions undeniably arise,

1. That the Priests and Levits had by Gods special command, precept (oft repeated) both Cities, Houses, Suburbs, Lands, Glebes designed to & setled on them by their brethren out of all the other tribes of *Israel*, for their habitation, and the keeping, feeding of their Cattel, Goods, Beasts, and that in a very large and bountifull proportion. And likewise necessary, convenient houses, chambers, lodgings neer the Temple, when first built, and when re-edified afterwards; which refutes the common errour of those ignorant Simpletons and illiterate New-lights, who from Numb. 18. 20. Deut. 10. 9. chap. 18. 1, 2. *The Priests, the Levites, and all the tribe of Levi shall have no part nor inheritance with Israel: they shall eat the offerings of the Lord made by fire, and his inheritance: Therefore shall they have no inheritance among their brethren, the Lord is their inheritance, as he hath said unto them*; Conclude: That the Priests and Levites amongst the *Israelites*, had no Cities, houses, lands, suburbs or possessions of their own belonging to their Office, and were expressly forbidden by God to receive or enjoy any among their brethren: And hence inferr; That Ministers of the Gospel ought not to enjoy any Rectories, Houses, Lands or Glebes; Whereas all the forecited Scriptures directly record the contrary; and the meaning of these seeming repugnant texts, is only this; 2 *That they should have no inheritance amongst their Brethren in such sort and manner as they had; set out altogether in one parcel by Joshua and the rest who divided the land amongst the tribes by lot (which would have hindred them from their duties) but only a subsequent assignment of certain Cities, houses and suburbs scattered and divided one from another, in and out of every tribes inheritance; that so they might perform their offices with more ease, and be always ready at hand in every tribe, to teach and instruct the people upon all occasions.*

2 Heylins Cosmography, P. 564.

2. That the inheritance of the Cities, houses and suburbs,

which they enjoyed, were not reputed their own proper inheritance, though they enjoyed the possession and profits thereof, but Gods inheritance; as a *thing devoted and dedicated unto God himself*; and therefore stiled by *Ezekiel*, *an Oblation unto God, and an holy portion*; as [a] *Histories, Divines*, Common, Civil and Canon Lawyers stile all our Rectories, Church-lands, and Glebes, with the *Charters* that first setled them, being given and consecrated, **Deo et Ecclesiæ**, *an oblation unto God, and the Church.*

[a] See Spelman. Concil Ingulphi Historia: Mat. Westm. Antiq. Eccles. Brit. M. Seldens History of Tithes, ch. 1. and our Kings and others antient Charters of Donations to Abbies and Churches.

3. That these endowments and Glebes of theirs, were called, reputed *Gods own Portion and Inheritance.*

1. Because given by his special command and appointment by all the tribes.

2. Because originally consecrated, devoted to God and to his Priests and Ministers onely in Gods right, for his sake.

3. Because given to promote Gods worship, service, glory, and for an habitation, support to Gods own Priests and Levites, imployed wholly in his immediate service.

4. That they were expresly prohibited *to be sold, exchanged, or alienated by the Priests, Levites, or any others; because they were reserved by and given unto God himself, as an holy Portion and Oblation, and to the Priests and Levites for a perpetual possession, in regard of the perception of the profits, the inheritance of them residing only in God himself:* Therfore not possible to be justly and lawfully sold, exchanged, or alienated by the Priests, Levites, or any other mortal Powers whatsoever, who could claim no power, right, property, or disposing interest in or over them against Gods own Soveraign and sacred title.

5. That these Cities, Suburbs, Glebes, were ratably set out in and by every tribe in an equal proportion, according to the multitude or paucity of their Cities, as *a Tenth of their Cities and lands*, to which their 48 Cities and Suburbs amounted, as some probably conceive. And yet besides these 48 Cities, there were *Houses and Schools of Prophets, and Prophets children* (in nature of our Universities) in *Bethel* and in *Jericho*, 2 Kings 2. 3, 4, 5, 7, to 24. chap. 6. 1, 2, 3, 4. which were none of these 48 Cities.

6. That none of the Kings and Princes of *Judah*, (though many of them were Idolatrous, wicked, and put to great extremities to raiſe monies to pay their Armies, and Tributes to forein Invaders and Conquerors) did yet ever attempt to ſell or alienate the Cities, Suburbs, or revenues of the Prieſts and Levites to maintain their warrs, or pay publike Debts or tributes, though King *Aſa*, *Jehoaſh*, *Hezekiah* (by way of loan) made bold with the *Silver and Gold in the treaſure of the Lords houſe*, in caſes of publike extremity (which might be, and was afterwards re-paid,) 1 Kings 15. 18. cap. 18. 15. 2 Chron. 16. 2. Yea, the Scripture expreſly records, that in the great famine in Ægypt, *when all others ſold their lands, to buy bread, to King Pharaoh*, **only the Lands of the Prieſts bought he not**: *For the Prieſts had a Portion aſſigned them of Pharaoh, and did eat their portion which Pharaoh gave them, wherefore* **they ſold not their Lands** *Gen.* 47. 20, to 27.

7. That the Idolatrous uſurper *Jeroboam*, out of a carnal fear and policy to keep the people from returning to their rightfull Soveraign, and eſtabliſh the crown on himſelf and his Poſterity, was the firſt man we read of, and his Idolatrous ſons and ſucceſſors after him, *who caſt out Gods Prieſts* and *Levites out of their offices*, and then, *out of their Cities, Suburbs, and Poſſeſſions, which he enforced them to deſert*, (though we read not, that they ſold them to maintain their Warrs or pay Soldiers arrears:) *who thereupon repaired to Jeruſalem, to Rehoboam the right heir, and after them out of all the tribes of Iſrael. Such as ſet their hearts to ſeek the Lord God of Iſrael, came to Jeruſalem to enjoy Gods Ordinances, & ſtrengthned Rehoboam and his kingdom*, againſt this perſecuting uſurper, 2 Chron. 11. 13, to 18.

8. That this his *caſting out of the Prieſts and Levites from their Offices and Poſſeſſions, making Prieſts of the loweſt of the People, and ſuffering every one that would to conſecrate himſelf a Prieſt* without a lawfull call, is objected againſt *Jeroboam* by *Abijah* as a very high crime, and provocation againſt God; and the maintaining, encouraging of Gods lawfull Prieſts and Levites in their Offices and ſetled poſſeſſions, alleged by him as a certain argument of Gods preſence

with

with him, and ſo with any other King and people, and of victory, ſucceſſe in concluſion, againſt ſacrilegious Uſurpers.

9. That when Gods lawfull Prieſts and Levites are deprived of their Glebes and Poſſeſſions, we muſt preſently expect, a baſe, contemptible, time-ſerving, Idolatrous, ignorant Prieſtood, *Jeroboams* Golden Calves, with their new Feaſts and Sacrifices, and a univerſal inundation of Idolatry, wickedneſs, prophanneſs to enſue, with all the forementioned calamities, which befell *Jeroboams* Army, adherents, ſubjects, Perſon, Family, Kingdom: which the Lord now ſet home on all our hearts, that we may never be guilty of ſuch a ſacrilegious, ruinating, God-provoking, Realm-deſtroying, Church-ſubverting practice in the leaſt degree, as ſome would now perſwade us to, in ſtripping our Miniſters of all their Glebes, Rectories, Tithes and ſetled maintenance at one blow, (which even *Pharaoh himſelf, and godly Joſeph refuſed to do towards the very Idolatrous Prieſts of Ægypt, allowing them an extraordinary daily portion to preſerve their lands from ſale in time of famine*, Gen. 47. 22, 26.) whereto they have as lawfull, as juſt, as Divine a right, as theſe Prieſts and Levites had to their Cities, Suburbs, Houſes and Poſſeſſions, as I ſhall prove anon.

2. That God only wiſe did by ſpecial Laws and Edicts inſtitute and preſcribe *Tithes*, as the moſt expedient, equitable, fitting, juſt, rational, convenient Maintenance and Reward of all other for his own Prieſts and Levites, is undeniably proved by *Levit:* 27. 30, 31, 32. *Deut:* 12. 17, 18, 19, 31. *ch.* 14. 22, to the end, *ch.* 26. 7, 12, 13, 14, 15. *Num:* 18. 21, to 32. *Neh:* 10. 37, 38, 39. *ch.* 12. 44. *ch.* 13. 5, 11, 12, 13, 14 *Prov:* 3. 9. 2 *Chron:* 31. 3, to 15. *Mal:* 3. 8, 9, 10. *Luke* 18. 12. *Heb:* 7. 5, 8, 9. which Texts all may read at leiſure, and are needleſſe to tranſcribe at large, this truth being confeſſed by all Oppoſites to Tithes, who hence condemn them as *Jewiſh and Ceremonial Rites now aboliſhed*. That which I ſhall obſerve from them, is briefly this.

1. That the paynent of *Tithes* to the Prieſts and Levites, was poſitively preſcribed by Gods ſpecial Precepts and Commands, frequently recited, inculcated.

2. That

2. That Gods own People were ſpecially commanded by him *to pay* * *Tithes of the ſeed and increaſe of all their Land*; *of all Corn, Wine, Oyl, Fruits, yea, of Garden-Herbs, Seeds,* Matth. 23. 3. Luke 11. 42. *and likewiſe of the increaſe of all their Cattel, Herds, Flocks.*

* Walafridi Strabi De Rebus Eccleſ. ch. 27.

3. That God gave theſe Tithes, and *all the tenth in Iſrael, to the Prieſts and Levites for an Inheritance, as a due Reward for their Service which they ſerve, even the Service of the Tabernacle of the Congregation*; which all *Iſraelites* elſe were prohibited to come into, or do Service in; *Leſt they bear their Sin and dye*; *And this was to be a Statute for ever throughout their Generations.* Num. 18. 21, 22, 23, 26, 31. Heb. 7. 5.

4. That *All the Tithes of the Land, Seed, Fruit, Herbs, Flocks, and of whatſoever Annually increaſed, or paſſed under the Rod,* are expreſſely ſaid to *be the Lords, to be holy unto the Lord, conſecrated unto the Lord,* and an Heave-offering *unto the Lord,* which he gave unto the Prieſts and Levites, *for an inheritance, Levit.* 27. 28, 29, 30, 31, 32, 33. *Num.* 18. 24. 2 *Chron.* 31. 6.

5. That God enjoyned all the Iſraelites, *Truly to tithe all the Tithes of their Increaſe,* and not to eat or embeſſe, detain or exchange any of it, eſpecially for the worſe, *Deut.* 14. 21. ch. 12. 17. *Levit.* 27. 33. *Mal.* 3. 8. *And if any man would redeem his Tithes, he was to give the full price, and adde a fifth part over to it.* Levit. 27. 31.

6. That all *theſe Tithes were to be brought by the people to the places and Treaſuries appointed for them,* (the Corn ready threſhed, winnowed, and the Wine, Oyl, Fruits in Veſſels) at the peoples own coſt, without any trouble to the Prieſts or Levites; and if the place, whither they were to be brought, *was too far off, then, that they called the ſecond Tithe, ought to be turned into money by the Owner, and the money paid to the Prieſts and Levites in lieu thereof.* Deut. 12. 17, 18, 19. ch. 14. 22, to 28. ch. 26. 12, 13, 14. 2 Chron. 31. 6, 12, 13, 14. Neh. 10. 38, 39. ch. 12. 44. ch. 13. 5, to 12. Amos 4. 4. Mal. 3. 10.

7. That the detaining of theſe Tithes from the Prieſts and Levites, was a great ſin and Sacrilegious *robbing of God* himſelf, accompanied with his *Curſe*, and puniſhed with

* ſcar-

* Si non dederis mihi decimam, auferam novem, Walafridi Strabi De Rebus Eccleſ. c. 27. See Calvin in Mal. 3. Auguſtin de Tempore Sermo 219. Bochellus Decret. Eccleſiæ Gal. l. 7. Tit. 8. c. 28, 31.

*ſcarcity, barrenneſs, devouring locuſts, blaſting of the fruit of the earth, &c. Mal. 3. 8, 9, 10. (a place worthy the ſad deſideration of all Tithe-Oppugners and Subſtracters) *Will a man rob God, yet ye have robbed me*: But ye ſay, *Wherein have we robbed thee? In Tithes and Offerings:* (Here is the Sacrilegious Sin; pray mark the juſt deſerved puniſhment:) *Ye are curſed with a Curſe: For ye have robbed me, even this whole Nation* (what this Curſe was, follows) THE DEVOURER, (that is, devouring Creatures, as *Locuſts, Caterpillars, Palmer-worms, Canker-worms*, and the like) did *deſtroy the fruits of their Ground, their Vines did caſt their Fruit before their Times in the Field*; And God blaſted and deſtroyed all their Corn and fruits with blaſting and *Mildew, and Hail*; Amos 4. 9. Joel 1. 4. yea, *They ſowed much and brought in little; they did eat, but had not enough; they did drink, but yet were not ſatisfied with drink: they did cloth themſelves, but there was no warmth: and he that earneth wages, earneth it to put it into a bag with holes. They looked for much, and lo it came to little, and when they brought it home, God did blow upon it; yea, the heaven over them was ſtayed from Dew, and the earth was ſtayed from her fruits, and God called for a drought upon the Land, and upon the Mountains, and upon the Corn, and upon the new Wine, and upon the Oyl, and upon that the ground brought forth, and upon Men and Cattel, and upon all the labour of their hands: when one came to an heap of 20. meaſures, there were but ten; when one came to the Preſſe-fat for to draw out fifty Veſſels, there were but twenty; and the Wine, and the figs, and Pomegranate tree, and the Olive tree, did not bring forth*, Hag. 1. 6, 9, to 11. ch. 2. 16, 17, 19. O that all hard-hearted, covetous, hypocritical, atheiſtical detainers of, and Declaimers againſt Tithes, and Miniſters Juſt ſetled Maintenance, would lay theſe Judgements and curſes of God cloſe unto their hearts, that ſo they might therby be reclaimed from their robbery and Sacrilege againſt God, and prevent, divert theſe Judgements, Curſes from themſelves, and our whole Nation, which they have cauſe to fear, and will doubtleſſe feel them to their ſmart and loſſe, if they rob God and our Miniſters of their Tithes, and maintenance in ſuch ſort as many now ſtrenuouſly endeavour!

8. That

8. That God himſelf annexed many gracious * Promiſes of giving abundance of all earthly and ſpiritual bleſſings, to the chearfull, conſcientious due payment of Tithes to his Prieſts and Levites for their Maintenance; which I ſhall recite, to excite men chearfully to this practice now, *Deut.* 14. 22, 23, 28, 29. *Thou ſhalt* Truly Tithe all the increaſe *of thy ſeed, corn, wine, oyl, herds, flocks; that thou mayeſt learn to fear the Lord thy God alwayes; And that the Lord thy God may bleſs thee in all the work of thy Hand, which thou doeſt,* Deut. 26. 12, 13, 14, 15. *When thou haſt made an end of tithing all the Tithes of thine increaſe, the third year, which is the year of Tithing, and haſt given it unto the Levite, &c. Then thou ſhalt ſay before the Lord thy God, I have brought away the Hallowed things out of mine Houſe, and alſo have given them unto the Levite, &c. According to all thy Commandements which thou haſt commanded me, I have not tranſgreſſed thy Commandements, neither have I forgotten them. I have not eaten thereof in my mourning, neither have I taken away ought thereof for my Unclean Uſe, nor given ought thereof for the dead, but I have hearkened to the Voice of the Lord my God, And have done according to all that thou haſt commmanded me: Look down from thy Holy Habitation from Heaven, And bleſs thy people Iſrael, and the Land which thou haſt given us, a Land that floweth with milk and honey.* Such a conſcientious true payment of Tithes as this, according to all Gods Commandements, without the leaſt Subſtraction or embezlement, emboldens, enables every particular man to make ſuch a Prayer to God, as this, not only for himſelf, but for the whole Land; brings a bleſſing upon himſelf and all the Realm, yea makes it a *Land flowing with milk and honey*, and abundance of all rich bleſſings. Beſides, we read in 2 Chr. 31. 1, to 15. That *when godly King* Hezekiah *had deſtroyed Idolatry, and appointed the Courſes of the Prieſts, and Levites after their Courſes, every man according to his ſervice, he brought Offerings, and Peace-offerings, to miniſter and to give thanks, and to praiſe in all the Gates of the Tents of the Lord: He appointed alſo* **the Kings portion of his Subſtance** *for the burnt-offerings, for the morning and evening; for the Sabbaths, the new Moons, and ſet Feaſts; moreover he commanded the people that*

* Aug. Serm. 219. Walafridi Strabi de Rebus Eccleſ. c. 27. Synodus Lingon. 1404. Bochellus Decret. Eccleſ. Gall. l. 6. Tit. 8. c. 31.

dwelt in Jerusalem, To give the Portion of the Priests and the Levites, that they might be encouraged in the Law of the Lord. *And as soon as the Commandement came abroad, the children of Israel* brought in abundance, *the first Fruits of Corn, Wine, Oyl and Honey, and of all the encrease of the field*, and the Tithes of all things brought they in abundance. *And concerning the children of Israel and Judah, that dwelt in the Cities of Judah*, They also brought in the Tithes of Oxen, and Sheep, and the Tithe of holy things, which were dedicated unto the Lord their God, and laid them by heaps. *In the third moneth they began to lay the foundation of the heaps, and finished them in the seventh moneth, and when* Hezekiah *and the Princes came and saw the heaps,* **they blessed the Lord and his People Israel.** *Then* Hezekiah *questioned with the Priests and Levites concerning the heaps*; *And* Azariah *the chief Priest of the House of* Zadok, answered him, *and said*; *Since the People began to bring the Offerings into the house of the Lord*; *We have had enough to eat, and have left Plenty*: (But did the people grow poor thereby? no, but much richer than before) **for the Lord hath blessed his people,** *and that which is left, is* **this great store.** *Then* Hezekiah *commanded to prepare Chambers* (or store-houses) *in the house of the Lord, and they prepared them, and brought in the Offerings and* **the Tithes,** *and the dedicate things* **faithfully**; *over which* Cononiah *the Levite was Ruler*. How different was this practice of all the people and godly Saints in those daies, in a chearfull bringing in their Tithes and Oblations to the Priests and Levites in abundance for their encouragement; which caused King *Hezekiah, his Princes, the Priests, Levites, and God himself to blesse them*; from the sacrilegious practice of Tith-detaining Hypocritical Saints, *Anabaptists, Quakers, Sectaries* and Christians in our daies: who shall never receive such a blessing as this from God or good men, but their curses? If these Texts and Presidents will not move such hard-hearted men, let them consider both this Precept and promise of God, *Prov.* 3. 9, 10. *Honour the Lord with thy Substance, and with the first fruits of thine encrease*: **So shall thy Barns be filled with Plenty, and thy Presses shall burst out with new Wine**: And Mal: 3. 7, 10, 11, 12.

Return

Return unto me, and I will return unto you, ſaith the Lord of hoſts, but ye ſaid Wherein ſhall we return? Bring ye all the Tithes into the Store-houſe, that there may be meat in mine houſe, and prove me now herewith, ſaith the Lord of Hoſts, If I will not open you the windows of heaven, and * powr you out a bleſſing, that there ſhall not be room enough to receive it; *And I will rebuke the devourer for your ſakes, and he ſhall not deſtroy the fruits of your ground, neither ſhall your Vine caſt her fruit, before her time in the field, ſaith the Lord of Hoſts: And all nations ſhall call you bleſſed, for ye ſhall be a delightſome land, ſaith the Lord of Hoſts.* What Chriſtians heart (though never ſo covetous and worldly) ſhould not theſe ſacred promiſes of God, (the laſt of them recorded in the laſt of all the Books and Prophets in the Old Teſtament, they being not meerly Levitical and Judaical, but of eternal verity, uſe, and evangelical too) excite and engage, moſt cheerfully to pay and bring in all their Tithes and Dues to Gods Miniſters now, as well as to the Prieſts and Levites heretofore; Chriſt himſelf having made like parallel *promiſes of bleſſings* and *rewards* for relieving and *maintaining his Miniſters* in the Goſpel, *Mat.* 10. 40, 41, 42. *Mark* 9. 41. *Phil.* 4. 18, 19?

* Si dederis mihi Decimas, multiplicabo novem: Ideo ergo dandæ ſunt Decimæ, ut hac devotione Deus placatus, largius præſtet quæ neceſſaria ſunt Walafridi Strabi de Rebus Eccleſ. c. 27. Auguſtin. Sermo. 219.

9. That the due payment of Tithes to Gods Prieſts and Levites, was *a great encouragement to them in the law of the Lord*, and in the diligent execution of their duties, 2 *Chron.* 31. 3, 4, 5, 10. And on the contrary, The with-holding of them from them, a great diſcouragement, neceſſitating them to *deſert their duties and functions:* witneſſe that memorable Text, Neh. 13. 10, 11, 12. *And I perceived that the portions of the Levites had not been given them* (mark the conſequence) *For the Levites and the Singers, that did the work were fled every one to his field. Then contended I with the Rulers, and ſaid; Why is the houſe of God forſaken? and I gathered them together, and ſet them in their place. Then brought all Judah* the Tithes of the Corn, and the new Wine, and the Oyl unto their treaſuries; *And I made treaſurers over the treaſuries, Shelemiah the Prieſt, and Zadock the Scribe, and of the Levites Pedajah,* &c. *for they were counted faithfull; and their office was to diſtribute unto their Brethren.* Which reaſon ſtill continuing under the Goſpel in relation to the Miniſters

and Preachers thereof (*Heb:* 13. 16, 17. *Phil.* 4. 10, to 21.) is a ſtrong argument to engage all true Chriſtians deſiring the propagation of the Goſpel, and a painfull able Miniſtry duly to pay their tithes and portions to them.

* See Gulielmus Stuckius Antiqu. convivalium l. 1. c. 19.

10. That it was the bounden duty, care of* Religious Kings and Governours amongſt Gods own people, when the people were backwards to pay and bring their Tithes and duties to the Prieſts and Levites, to command, and enforce them to do it by *ſpecial Covenants* and *Oaths, ſealed, ſubſcribed* by the *Princes* and *people* (*Neh.* 9. 38. cap. 10. 1, to the end) and likewiſe by poſitive *Ordinances, Injunctions*, and to be earneſt and zealous in it, as the two laſt recited examples of King *Hezekiah* and *Nehemiah* evidence; And this was ſo far from being an unjuſt, oppreſſive action and grievance to the people, as ſome now term it; that it is recorded by God himſelf for their Honour, and others imitation, yea ſo well-pleaſing unto God, that *Nehemiah* clozeth up the hiſtory of his acting in this kind, with this memorable addreſſe and prayer to God himſelf, Neh. 13. 14 *Remember me, O my God, concerning this, and* **wipe not out the good deeds that I have done for the Houſe of my God,** *and for the Offices thereof.* And will not God remember their *ill Deeds* in wrath and vengeance, who ſhall do the contrary to what he and King *Hezekiah* acted, in robbing God and his Miniſters of their Tithes and ſetled dues?

b Hieron Super Ezech. Joſephus Scaliger Diatriba de Decimis. Druſius Pro. ad Mat. 13. Purchas Pilgrimage, l. 2. c. 7. M. Seldens Hiſtory of Tithes Gulielmus Stuckius Antiqu. Convivalium l. 1. c. 19.

(*b*) St. *Hierom* with others affirm: *That the Iſraelites had four ſorts of Tithes.*

1. That which the people paid to the Levites, being the Tenth of every thing that was food for man, not ſo much as Herbs excepted, and whatever received increaſe from the earth.

2. That which the Levites paid to the Prieſts, being the full tenth of their Tithes.

3. That which they received for expences in their ſolemn feaſts, when they went to the Tabernacle or Temple, whereof the Owner and his family were to eat in thoſe Feaſts as well as the Levite, *Deut.* 4. 26, 27. ch. 12. 17, 18.

4. The *third years Tithes*, which were then laid up for the

the Levites, and likewiſe for the ſtranger, the fatherleſſe, the poor widdow within their gates, in the *Husbandmans own Barns and Store-houſes, and not then carried to Jeruſalem, as the other Tithes were.* Deut. 14. 28, 29. ch. 26. 12, 13. Their firſt and ſecond Tithes every year (as they affirm) *amounted to 19. in the hundred*; So as the Husbandmans clear *Lay-Chattel*, the Tithes firſt deducted, came but to eighty one buſhels of Corn, or eighty one Pipes or Tuns of Wine, or Oyl, in every hundred; which conſidering the coſts the Husbandman was at in threſhing and fanning the Corn, barrelling up the Wine and Oyl, and carrying them to Jeruſalem, and the Prieſts treaſuries at their own coſts, amounted to double the Tithes we pay now and more; beſides the firſt fruits paid out of them in kind before the Tithes; their Free-will Offerings, Sacrifices, Oblations and other charges of Gods worſhip preſcribed by the Levitical law, together with half a ſhekel every poll for the ſervice of the Tabernacle, *Exod.* 30. 12, 13, 14. yet the Iſraelites were obliged by God to pay all theſe Tithes, which all the godly amongſt them chearfully did without murmuring, notwithſtanding every ſeventh year amongſt them was *Sabbatical*, and free from tillage, and the voluntary fruits of the earth then growing were to be for *the poor*, and the *beaſts of the field were to eat the reſt*, *Exod.* 23. 10, 11. *Lev.* 25. 3, *&c.* What would our Anabaptiſts, Quakers and tithe-oppugners have ſaid and done, had they been born Iſraelites, under the law, and clogged with ſo *many Tithes* and expences, who now grumble at and refuſe to pay half ſo much Tithes as they conſtantly did, though they pay no *firſt-fruits*, Sacrifices, and other coſtly Oblations of ſeveral ſorts to God, as the Iſraelites did, beſides all theſe Tithes? I fear their covetous, Sacrilegious hard hearts would have induced them to caſt off, not only Gods Prieſts and Levites (as now many of them do our Miniſters) as ſuperfluous creatures, but even all Gods chargeable Ordinances and Levitical forms of worſhip, as intollerable grievances, oppreſſions, yea renounced God himſelf to ſave their purſes, and turned Atheiſts out-right: Let them therefore reform this their Sacrilegious tithe-detaining practices and opinions, leſt

leſt whiles they pretend to avoid *Judaiſm*, they prove worſe than the very *Jews* themſelves; yea worſe than the very *Jewiſh Phariſees*, (the worſt of Jewes) *who paid tithes even of Rue, Annis, Mint, Cumin, all other Herbs, and* **of all they had.** Mat. 23. 23. Luke 11. 42. cap. 18. 12. *Whoſe righteouſneſs all Chriſtians righteouſneſs muſt exceed by Chriſts own verdict, elſe they ſhall never enter into the kingdom of heaven, Mat.* 5. 20. Nay worſe than the very Idolatrous Jewes under *Jeroboam* and his ſucceſſors, who paid their Tithes duely even to the baſe Idolatrous Prieſts at *Bethel* and *Gilgal*, who waited on the Service of the golden *Calves*, and brought all the Oblations to their very Calves, which God reſerved to his Prieſts, Levites, and himſelf, as is evident by Amos 4. 4, 5. *Come ye to Bethel and tranſgreſſe, at Gilgal multiply tranſgreſſion; and bring your Sacrifices every morning and* **your Tithes after three years**, *and offer a Sacrifice of thanksgiving with leaven, and proclaim and publiſh the free offerings, for this liketh you, O ye children of Iſrael, ſaith the Lord of Hoſts.* Let thoſe Phariſees, idolatrous Jews and Iſraelites practice then ſhame all our Anabaptiſts, Quakers, Soldiers, Sectaries, and other Tith-oppugners now, leſt they riſe up in judgement and condemn them, at the laſt day.

Theſe forementioned Cities, Suburbs, Houſes, Glebes, Tithes, thus ſetled on the Prieſts and Levites for their Habitation, maintenance and reward of their Miniſterial Function, had nothing properly typical or Ceremonial in them; and being aſſigned to them by God himſelf only, for their neceſſary Habitation and competent Livelihood, may and ought to be continued, and imitated in a fitting proportion under the Goſpel, for the Habitation, maintenance, livelihood, reward of the Preachers of the Goſpel, who *are to live by the Goſpel*, as well as they *did by the Temple and Altar*, 1 *Cor.* 9. 13, 14.

3. There was another ſupplemental maintenance, beſides theſe Glebes and Tithes, preſcribed by God in the Levitical law for the Prieſts, which was properly Ceremonial, Levitical, and quite aboliſhed with that Prieſthood by Chriſts death; and that was the *Prieſts ſhare out of every meat-Offering*,

Offering, made of fine flower, oyl and frankincenſe, unto the Lord by the people; a ſmall part whereof the *Prieſts were to offer up to God upon the Altar, and the remnant which was left, was to be* Aarons *and his ſons, with the breaſt and right ſhoulder of every Peace-Offering, offered by the people, called the Wave-breaſt, and the heave-ſhoulder, given by God to the Prieſt, who offered the bloud and fat of the Peace-offering at the Altar,* together with *the skin of every burnt-offering,* Levit: 2. 3, 10. chap. 7. 6, to 11. and 28, to 38. Exod: 29. 26, 27, 28. chap. 9. 21. Numb. 6. 19, 20. *And from them that offered a Sacrifice, whether it were Ox or Sheep, this was the Prieſts DUE likewiſe from the people; they were to give unto the Prieſt the ſhoulder and the two cheeks and the maw,* by Gods ſpecial appointment, Deut: 18. 3. Ezech: 44. 29, 30. which Fee *Eli the high Prieſts Sons* exceeding, and *exacting more than was due by violence,* it exceedingly *provoked God, made men to abhor the Sacrifice, of the Lord,* and proved *the ruine of Eli and his Family,* 1 Sam: 2. 12, to the end. Theſe Dues and Fees of the Prieſts ſerving onely at the Altar, had no affinity with the forementioned Glebes and Tenths, belonging as well to the Levites as Prieſts, and therefore are diſtinctly preſcribed by themſelves. Now for any to argue that Tithes and Glebes, which were no wayes properly Ceremonial, Levitical or Typical, are quite aboliſhed by Chriſt, and incompatible with the Goſpel, becauſe thoſe meat-offerings, Peace-offerings and Sacrifices, (which were meerly Ceremonial and Typical, and by conſequence the Fees due unto Prieſts out of them) are quite aboliſhed by Chriſt, the onely *true* * *meat-offering, peace-offering and Sacrifice for us unto God;* is a meer *Non ſequitur,* they being things of a different nature; the one eternally aboliſhed by Chriſt, as the whole Epiſtle to the *Hebrews* teſtifies, but the other not, as the ſaid very Epiſtle atteſts, *Hebrews* 7. 1, to 9. compared with 1 *Cor:* 9. 4, to 16. 1 *Tim:* 5. 17, 18. *Gal:* 6. 6. And here I ſhall beat our Sword-men and other Tithe-oppugners with their own weapon. They tell us for an unqueſtionable Goſpel-Truth; *That Miniſters of the Goſpel ought to have no certain or coercive Maintenance, but only voluntary Free-will-Offerings, ſuch as the people ſhall willingly give them without*

* Hebr. c. 9. & 10. throughout. Eph. 2. 14, 15. 1 Cor. 5. 7.

out any Law or conſtraint (though their own unordained Chaplains in the Army and Garriſons have conſtant pay each month out of the peoples Purſes, to whom they do not *ſpeak*, and are not maintained by the Souldiers free, but the peoples enforced Monthly Contributions; which practice they ſhould firſt reform, if repugnant to the Goſpel:) Now ſuch Maintenance as this, is more properly and purely Levitical and Ceremonial than Tithes; ſince all *Meat-Offerings, Peace-Offerings and Sacrifices*, out of which the Levitical Prieſts were to *have their Share and Maintenance, were only* **Free-Will-Offerings** *voluntarily offered to God, without any coercion, when they pleaſed*, Levit. 2. 1. ch. 3. 1. ch. 22. 81, 19, 22, 23. Numb. 19. 3. ch. 29. 39. Deut. 12. 6, 17. ch. 16. 10. ch. 23. 23. Pſal. 54. 6. Ezra 3. 5. ch. 7. 16. 2 Chron. 31. 14. If then Tithes, Glebes, and all coercive, ſetled Maintenance for Miniſters be aboliſhed and unlawfull under the Goſpel, though not primarily, and purely Levitical, but *of divine, Moral, and natural Right, by the Dictate of natural reaſon*; as *Tyndarus*, *Rebuffus*, and many others affirm in their *Treatiſes of Tithes*; then much more muſt their maintenance by Levitical *Free-will-Offerings, Oblations, and Sacrifices be ſuch*; being more purely Levitical and Ceremonial that Tithes, as theſe Inſtances manifeſt, and 1 *Cor.* 9. 13. *Heb.* 7. 12, 13. And if Miniſters of the Goſpel muſt have neither a ſetled nor inforced Maintenance, by Glebes, Tithes or otherwiſe, as ſome now plead, nor yet an uncertain one by voluntary *Free-will-Offerings* and *Contributions*, they ſhall have no maintenance at all allowed them under the Goſpel; whereas the Prieſts of God under the Law had both a certain ſetled Maintenance, reward by Glebes and Tithes; and likewiſe an arbitrary and uncertain, by their *Fees, Dues* out of the peoples *Free-will-Offerings*, and *Sacrifices*; And why Miniſters of the Goſpel may not have a like ſetled, coercive Maintenance, both by Glebes and Tithes, and likewiſe an honorary ſuper-additional reward according to their pains and merits, by the *voluntary benevolences*, and *Free-will-Offerings* of the *People*, as well as the Prieſts under the Law, or as well as Servants and all publick Officers, Military or Civil; Let their Oppoſites render me a reaſon,

reaſon, when they are able; the Apoſtle reſolving thus of Miniſters of the Goſpel in oppoſition to the Prieſts under the Law, *Heb.* 13. 10. *We have an Altar, whereof they have no right to eat which ſerve the Tabernacle*; which text compared with 1 *Cor.* 9. 13, 14. *Do ye not know, that they which miniſter about holy things, live of the things of the Temple; and they which wait at the Altar, are partakers with the Altar?* **Even ſo hath the Lord ordained,** *that they which preach the Goſpel ſhould live of the Goſpel*; and with *Phil.* 4. 18. *But I have all, and abound, and am full, having received from* Epaphroditus *the things (or voluntary Contribution) ſent from you, an odour of* **a moſt ſweet ſmell, a Sacrifice acceptable well pleaſing to God**: will warrant this Concluſion; that as the Goſpel in theſe Texts retains the old legal Terms of *Altar and Sacrifice*, in a real Evangelical ſenſe, in relation both to the Office and Maintenance of the *Miniſters of the Goſpel*; So Chriſtians under the Goſpel in the ſelf ſame ſenſe, may and ought to allow them the like ſetled Maintenance by Glebes, Tithes, and likewiſe an Additional Reward by voluntary *Evangelical Sacrifices* and *Oblations* for attending on the *new Goſpel-Altar*, Jeſus Chriſt, and preaching of his Goſpel, adminiſtring his *ſacraments* to them, as the Prieſts under the Law received from the people, by Gods own inſtitution.

4. There was another Additional way of Maintenance for the Prieſts under the Law, both certain and conſiderable by Gods ſpecial appointment; even the *firſt-born of Man and unclean beaſts, which were to be redeemed*, at a ſet value given by God to the Prieſts; *the firſtlings of all their herds, beaſts, flocks that were clean, payable in kind*; *the firſt-fruits alſo of their Ground, Corn, Wine, Oyl, of all manner of Trees, fruits, and likewiſe of their dough*: which God peculiarly *reſerving and conſecrating to himſelf as his own, and* **holy to himſelf**; did yet *transferre them to his Prieſts, and enjoyns the People to give and bring unto the Prieſts, That they may cauſe the Bleſſing of God to reſt in the Peoples Houſes*; as you may read at leiſure, *Exod.* 13. 12, 13. ch. 22. 29, 30. ch. 23. 16, 19. ch. 34. 19, 20, 22, 26. Levit. 2. 12, 14. ch. 23. 10, 20. ch. 27. 26, 27, 28. *Num.* 28. 26. Deut. 12. 6. ch. 14. 23. ch. 15. 19. ch. 26. 2, 16. com-

pared with Num. 18. 11, to 20, 2 Kings 4. 22. 2 Chron. 31. 5. and Neh. 10. 35, 36. ch. 12. 44. ch. 13. 12. Prov. 3. 9. Ezech. 20. 40. ch. 44. 30. ch. 48. 14. Theſe *firſt-fruits* moſt hold to be meerly Ceremonial and Types of Chriſt, the *firſt-born of God*, Heb. 1. 6. Pſal. 89. 27. *The firſt-fruits from the dead*, 1 Cor. 15. 20, 23. and Types of *Chriſtians* under the *Goſpel*, who are called *a kind of firſt-fruits of his creatures*, Jam. 1. 18. yea *the firſt-fruits unto God, and to the Lamb*, Rev. 14. 4. Therfore aboliſhed by Chriſt as Ceremonial and Levitical. But yet notwithſtanding, ſeeing all true Chriſtians are and ought ſtill to be even *Spiritual firſt-fruits* unto God under the Goſpel; *To preſent themſelves, their ſouls and bodies a living Sacrifice, and Oblation, holy, acceptable unto God through Jeſus Chriſt*; in the *firſt place*, *Rom.* 12. 1. 2 *Cor.* 8. 2, 3, 4, 5. *To ſeek firſt the Kingdom of God*, Mat. 6. 33. and then afterwards to be ready *to conſecrate not only themſelves but all their Goods and Eſtates to God and his Service*, ſo far forth as there is occaſion or neceſſity, *Acts* 4. 32, 33, 34, 35. I cannot yet diſcern, but that all Chriſtians by a proportionable kind of Goſpel and natural Equity, are ſtill obliged to render a kind of *firſt-fruits* out of their Eſtates, beſides their Tithes, for the maintenance and propagation of the Goſpel when and where there is occaſion; there being far more Equity and Goſpel-juſtice for it, than that our Miniſters, out of their ſmall, ſcarce competent, and many very incompetent livings, ſhould pay the *firſt-fruits and firſt years profits of their livings to the King or State* (as formerly they did unto the *Pope* through *Papal Uſurpation* onely) by the Statutes of 26 H. 8. c. 3. 27 H. 8. c. 8. 1. & 1 Eliz. c. 4. and almoſt or above *the tenth* of all their livings to the *Souldiers* (amounting to treble their *Tenths* to the King or Pope) without any Grant at all by them or their Proxies in the uſual, legal, juſt, Parliamental way, * *againſt all their Rights, Privileges and our Laws:* The Jewiſh Prieſts and Levites under the Law being never burthened with ſuch *firſt-fruits* or *taxes*, by their Soveraigns, and exempted from them even by a *heathen Conqueror*, *Ezra* 7. 24. Which thoſe, who now endeavour to deprive them of their Tithes, Glebes, and yet exact both *firſt-fruits, Tenths and Contributions from them*, may do well to conſider.

* Cl. 9. E. 2. m. 17. Exact Abridgement p. 18, 189. A Brief Regiſter, Kalendar, and Survey of Parliamentary Writs. p. 3, 4, 7, 8, 34, 35, 40, 54, 61, 70, 72, 73, 120, 154. Raſtals Taxes, and Tenths.

Having

Having thus related at large, what a liberal, various, full, and competent maintenance God ſetled on his Prieſts and Levites under the law, by Glebes, Tithes, Oblations, Sacrifices, Poll-money, firſt-fruits, beſides the Tenth and Tribute out of the very ſpoyls of war formerly inſiſted on, I ſhall now apply it home to the Miniſters of, and Chriſtians under the Goſpel, in theſe ſhort Aphoriſms.

1. Miniſters and Preachers of the Goſpel inwardly qualified with ſufficient Gifts, Graces, and lawfully called, ordained, are Gods and Chriſts own inſtitution, and Miniſters, as well as Prieſts and Levites under the Law. *Mat.* 10. 5, 6, 7. ch. 28. 19, 20. *Luke* 10. 1, 2, &c. ch. 24. 47, 49, 53. *Mark* 6. 7, 8, &c. ch. 16. 15, 20. *Acts* 11. 2, 3, 4, &c. ch. 14. 23. ch. 19. 1, 6, 7. ch. 26. 17, 18, 28. *Rom.* 12. 6, 7, 8. 1 *Cor.* 12. 4, 8, 9, 28, 29, 30. ch. 14. 29, 30, 31, 32, 40. *Epheſ.* 4. 8, to 17. *Col.* 4. 17. 1 *Tim.* 3. 1, 2. ch. 4. 14, 15, 16. ch. 5. 21, 22. *Tit.* 1. 5, 6, 7. *Heb.* 13. 17. *Jam.* 5. 14, 15. 1 *Theſ.* 5. 13. 1 *Cor.* 4. 1. 2 *Cor.* 3. 6. ch. 11. 23.

2. That their Miniſtry and Calling is far more *Honorable, Glorious, neceſſary, beneficial* to mens ſouls, than that of the Prieſts and Levites, under the Law. 2 *Cor.* 3. 6, to 12. *Heb.* 7. 1, to 14.

3. That it is far more painfull, laborious, than the Miniſtery of the Prieſts and Levites under the Law. *Acts* 8. 4. 2 *Cor.* 11. 23, to 30. 1 *Tim.* 4. 13, 14, 15. 2 *Tim.* 4. 1. 1 *Theſ.* 5. 2. 2 *Pet.* 1. 12. *Rom.* 15. 19, 20. ch. 12. 7, 8.

4. That therefore there is as juſt, as competent, as full, as honorable and ſetled a maintenance, and as much honour, reverence, obedience, love, as great recompence due unto them, for their very work and calling ſake from all Chriſtians under the Goſpel, as there was from Gods people to the Prieſts and Levites under the Law; as I have already proved in the firſt Propoſition; and that by *divine inſtitution*, 1 *Cor.* 9. 13, 14. 1 *Tim.* 5. 17, 18, 21. From whence (*c*) *Hemingius* (with moſt Orthodox Proteſtant Divines, I have ſeen beſides, as well as Papiſts and Jeſuites) concludes thus. *Admoniantur igitur Pii,* **quod Jure Divino Eccleſiæ Miniſtris debeant Stipendia**; *That all the godly are to be admoniſhed, that* **by Divine Right** *they owe wages to the Miniſters of the Goſpel.* And if ſo, then

(*c*) Comment. in 1 Theſſ. 5. 13. p. 547.

5. It follows inevitably, that there being no other ſetled way of maintenance particularly preſcribed for them in or by the Goſpel; and convenient Houſes, Glebes for them, their families, and neceſſary Cattel; with Tithes of the increaſe of the fruits of the earth, and Cattel of all ſorts, being as neceſſary, as requiſite for the habitation, food, clothing, ſupport of them, their families, Miniſtry, and ſupply of all their neceſſaries with as little charge, trouble, **diverſion* from their ſtudies, functions as may be, as for the Prieſts and Levites under the Law: that Godly Chriſtians, Kings, States, Parliaments, cannot pitch upon any equaller, fitter, juſter, better, wiſer, rationaller, convenienter, diviner way of maintenance for them, than that of neceſſary Houſes, Rectories, Glebes in every Pariſh and Tithes and Oblations of all things needfull for food, raiment, hoſpitality, it being the conſtant ſtanding ſetled maintenance which the moſt wiſe, juſt, and holy God himſelf invented, preſcribed for his own Prieſts and Levites maintenance amongſt his own people, when ſetled by him in the land of Promiſe, and that which all ſetled Chriſtian Empires, Kingdoms, States, Churches generally through the Chriſtian world have in all ages pitched upon, as moſt agreeable to Gods will and word, under the Goſpel, which no ways repeals nor contradicts his own former preſcriptions of this kinde in the old Teſtament.

* Walafridi Strabi De Rebus Eccleſ. ch. 27.

6. That the Glebes, Tithes of the Prieſts and Levites under the Law, were reſerved by God himſelf (*the Supreme Land-lord of all Kingdoms*, Countries, Nations, Churches, People in the world, and the ſpecial God, Lord, King, Father, Saviour, Preſerver of his own people) *as* * *a Sacred, Holy Tribute, Rent, Portion, and Homage* due unto Himſelf from *poor Creatures, Servants, Vaſſals* (who are no true Proprietors, but only *Stewards and Tenants at will of all the lands, goods, earthly bleſſings and poſſeſſions they enjoy; The earth being the Lords, and the fulneſſe thereof, and the Corn, Wine, Cattel,* fruits and earthly *creatures we poſſeſs, not really ours, but Gods own*, 1 Chr: 29. 11, to 17. Pſal. 24. 1. Pſal. 97. 5. Pſal. 50. 9, 10, 11, 12. Ezech: 16. 18, 19, 20. Hoſ. 2. 8, 9. Dan. 4. 32, 35.

* Auguſtin. de Temp. Serm. 210. Walafridi ſtrabi de Rebus Eccleſ. c. 27. Bochellus Decreta Eccleſ. Gal. l. 6. Tit. 8. c. 4. §1.

35. Mat: 6. 10, 11.) *The uſe and poſſeſſion of which tribute, He allotted to the Prieſts and Levites under the Law for their maintenance, ſalary and reward of their labour in his ſervice, for the advancement of his worſhip, glory, honour, and his peoples ſpiritual good: reſerving the inheritance and right thereof alwayes to himſelf;* as the premiſes ſufficiently evidence: *Now God himſelf* to whom alone Tithes and Glebes were originally impropriated; (not to the Levitical Prieſthood) *being unchangeable, without any variableneſs or ſhadow of turning,* Jam: 1.17. Pſal: 102.26,27. Mal: 3. 6. and *Jeſus Chriſt* (to whom Tithes were firſt paid by *Abraham* in the perſon of *Melchiſedeck*) *having an unchangeable Prieſt-hood,* and *being a Prieſt for ever after the order of Melchiſedeck, the ſame yeſterday and to day and for ever,* Heb: 7. 8, 16, 11, 24. c. 13. 8. And all Chriſtians whatſoever under the Goſpel, being as much his abſolute Creatures, Vaſſals, Servants, Stewards and Tenants at will, as the Iſraelites under the Law; and all their Lands, Goods, Earthly bleſſings, Corn, Wine, Cattel, wealth, imployments, his in right, and not their own, as well as theirs too; why they ſhould not all render to him the ſelf-ſame ſacred Tribute, holy Portion, Rent, Homage of Glebes and Tithes of all they have, as well as they (though the Levitical Prieſthood be aboliſhed) they being ſo ſpecially reſerved and conſecrated to himſelf, for the ſupport, maintenance, reward, encouragement of his faithfull Miniſters under the Goſpel, imployed in his Service for his honour, glory, and their everlaſting ſalvation; Let *John Canne*, and all preſumptuous peremptory Tith-oppugners, anſwer me; yea, this their Soveraign Land-lord and Creator, if they can; who will one day call them to a ſtrict accompt, for detaining this due Rent, Tribute, Homage from him, and may juſtly diſpoſſeſſe and ſtrip them naked of all they have for this their ingrate, contemptuous carriage towards him, as he hath done many of late, by fearful fires, blaſts, droughts, and other judgments, as well as heretofore, *Mal.* 3. 8, 9, 11.

7. That as the Goſpel it ſelf ſucceeded the Levitical law, Baptiſm and the Lords Supper, Circumciſion and the Paſſeover: So the * Apoſtles and Miniſters of the Goſpel, ſucceed

* Bochellus Decret. Eccleſ. Gal. l. 6. Tit. 8. c. 42.

ceed the Prieſts and Levites under the Law in their Miniſterial function in the Church of Chriſt, by Gods appointment: their Miniſtry and Office being both the ſame in ſubſtance (even to worſhip, praiſe, ſerve, honour God according to his revealed word, will, and inſtruct, exhort, direct, guide his people in the way of ſalvation, and bring them to eternal glory) though differing in ſome circumſtances of leſſer moment, aboliſhed by Chriſts death. It is therefore moſt reaſonable, juſt, equitable, convenient, they ſhall receive, enjoy the like ſetled maintenance by Glebes, Tithes, Oblations as their predeceſſors did, God having preſcribed none other kinde of reward or ſubſiſtence for them in the Goſpel that any can ſhew me. It is uſual in all Kingdoms, States, Nations, where there are any publick ſetled offices and Officers, for any perſons who ſucceed others in thoſe Offices, to enjoy the ſelf-ſame Salaries, Houſes, Lands, Fees, Revenues as their Predeceſſors lawfully received, unleſſe there be ſome ſpecial Laws to alter their Stipends: This we ſee verified in all Civil, Military and Eccleſiaſtical Officers; yea, in the times of greateſt publick changes, revolutions that ever befell the Nation, thoſe whom moſt yet call *Judges, Sheriffs, Majors, Generals, Colonels, Captains, Governors of Forts, Regiſters, &c.* though their Commiſſions be altered in ſome things, and themſelves in more, do yet receive the ſelf-ſame Salaries, pays, Fees, maintenance annexed to their Offices, as their lawfull Predeceſſors did; yea, to come cloſer home, All our Proteſtant Miniſters, ſince the reformation of Religion, have generally enjoyed the Glebes and Tithes (as the Pariſhioners enjoy, frequent the Churches, poſſeſſe the Houſes, Inheritances,) which their Popiſh predeceſſors did before them; though the one of them (juſt like the Levitical aboliſhed Prieſts) made it their chiefeſt buſineſſe and part of their calling to ſay Maſſe, and *offer an unbloody Sacrifice* (as they falſly termed it) *on their Altars both for the quick and dead*; and the other, who ſucceed them, make it their principal work to preach the Goſpel, and adminiſter the Sacrament according to Chriſts inſtitution. Since then the Miniſters of the Goſ-

pel

pel ſucceed the Levitical, as well as the popiſh Prieſts, as the Goſpel doth the Law, and the Chriſtian Sacraments the Jewiſh; and we, with all converted Gentiles engraffed into Jeſus Chriſt and the Church of God, ſucceed the Jews, who were *broken off from their own Olive Tree, that we might be ingraffed in their places, who now partake of the root and fatneſſe of their Olive Tree*; as the Apoſtle reſolves, *Rom.* 11. 16, to 25. Why the Miniſters of the Goſpel ſhould not likewiſe ſucceed the *Levitical* Prieſts (as well as the popiſh) in the enjoyment of their ſetled Maintenance by Glebes, Tithes, (being not meerly ceremonial, as I have proved, nor yet ſo papal as Biſhops, Deans, and Churches Lands, in which our Anabaptiſts, Army-Officers, and Tithe-oppugners will yet ſucceed them without any ſcruple) and all believing Gentiles, who ſucceed the believing Iſraelites in Gods Church, ſucceed them likewiſe in the due and juſt maintenance of their Miniſters by Tithes and Glebes, reſerved to and preſcribed by that true, holy, juſt and righteous God, *who is not only the God of the Jews, but of the Gentiles alſo*, Rom. 3. 19. Let any rational Chriſtian now reſolve his own Conſcience and mine, from grounds of Scripture, Reaſon or Equity, if he can; God having given us a Land flowing with milk and honey, as fit, as able to render Glebes and Tithes of all things in kinde to his Miniſters, as he did unto the Jews. It is a received maxim in our Law, *Quod venit in loco alterius eſt de natura Prioris.* If this be Goſpel, as it hath been ever held both Law and reaſon under the Goſpel; I need adde no more to this Aphoriſm, to prove the lawfullneſſe and equity of our Miniſters Glebes and Tithes (and their continuance as well for the future as heretofore) by a divine Right.

8. That all Chriſtian Churches, and pious Chriſtians generally throughout the world, from the Apoſtles dayes till now, have unanimouſly reſolved, both in point of Piety, Juſtice, Conſcience, and right Reaſon, that they are bound to conſecrate and Render unto God the ſelf-ſame weekly portion of time for his publick worſhip, as the Iſraelites and Jews under the Law were obliged to do; to wit, *one day*

day in ſeven: though they differ in the circumſtance only of the day, they obſerving the ſeventh day from the Creation every week (in memory of the Creation, and Gods reſt thereon) for their *Sabbath*, preſcribed by ſpecial Laws; and we the *firſt day of every week* in memorial of our Saviours Reſurection thereon, by the General, Moral Equity of theſe Laws warranted by Apoſtolical practice only, without any ſpecial Goſpel-precept. Let then the whole Army of Tithe-Oppugners render me one dram of Reaſon, or ſhadow of anſwer, if they *Canne*, why all Chriſtian Realms, Churches, Nations in the world, may not, ſhould not by the ſelf-ſame rule of Piety, Juſtice, Equity, proportion continue and render the like proportion of Glebes, Tithes to God and his Miniſters under the Goſpel, as the Jews did to him, his Prieſts, and Levites under the Law; as well as they render to him the ſelf-ſame Proportion of time for his Weekly, publick Service, and why payment of Tithes, Oblations under the Goſpel to God, (who gives us both them and the reſidue of our Eſtates, and encreaſe out of his own meer free grace) for the maintenance of the Miniſters of the Goſpel, and ſupport of his publick Worſhip on the *Lords Day*, ſhould be more *Judaical*, *Unchriſtian*, *Antichriſtian*, *Superſtitious* (as *Canne* and others ſtile it) than the dedicating, appropriating of the *Lords Day* to Gods publick Worſhip, and Honour, who hath given and allowed us the other ſix for our imployments; when as he might have juſtly reſerved *the nine parts of our Lands and goods to himſelf*, had he pleaſed, inſtead onely of the *Tenth*, as well as the *ſix daies* in lieu of the *ſeventh*, wherewith he is content; which (*d*) *Divines* uſually urge to induce men to the more chearfull Sanctification of the Lords Day, and ſome Scriblers againſt Tithes as well as others.

(*d*) Dr. Bound, Mr. Dod, Cleaver, Dr. Twiſſe, Downham, Practice of Piety and others

* St. *Auguſtin* in his 229. Sermon *de Tempore*, thus enforceth this very argument; and let *Canne*, and all his confederates, reply to it if they can. *Hear O indevout mortality: know, that all things thou poſſeſſeſt, receiveſt, are Gods, and wilt thou not render to the Creator of all things, that which is his own? The Lord God* doth *not want*; *he requires not a reward, but honour, he exacts not any thing of thine, which thou ſhouldeſt re-*

* See Gratian. Cauſ. 16. qu. 1. Walafridi Strabi de Rebus Eccleſ. c. 27.

ſerve

fund: He vouchſafes to demand, only the Firſt-fruits, and Tithe of things: (which are his) *and doeſt thou, O covetous wretch, deny him? What wouldeſt thou doe, if reſerving the Nine parts to himſelf, he had left only the Tenth to thee? This he hath already done, when as thy harveſt for want of rain, mildew, and thy vintage through hayl or froſt is diminiſhed into a Ninth part: O covetous Varlet, how doſt thou reckon? The Nine parts are withdrawn from thee, becauſe thou wouldeſt not give the Tenth. It is moſt apparent, that thou haſt not given them; but yet God hath exacted them. For this is the moſt juſt cuſtom of the Lord, that if thou wilt not give the Tenth to him, he will recall the Nine, and leave only a Tenth part to thee. What if God ſhould ſay unto thee: Man is mine whom I have made; the earth is mine which thou tilleſt; the ſeeds are mine which thou ſoweſt; the cattel are mine which thou wearieſt; the ſhowrs, and the rain, and the gales of wind are mine; the heat of the Sun is alſo mine. And ſeeing all the Elements by which the ſeed, fruits do live and grow are mine, and thou only lendeſt thy hand, thou deſerveſt only a Tenth. But becauſe Almighty God feeds, deals moſt liberally with us, he hath given a moſt ample gift and reward to him that laboureth, challenging the Tenth only to himſelf, and pardoning all the reſt to us. And wilt thou then ungratefully and perfideouſly deprive him of it, when the year is ended, and the crop reaped?* If any ſhall preſume to doe ſo, let them read what followes in that Sermon, and then ſleep quietly if they can.

9. That all Chriſtians under the Goſpel are bound in Juſtice, Equity, Conſcience to *give their hired Servants and Labourers their due and deſerved Wages, and not to detain it from them, even under the Goſpel*, and that by vertue of Gods command recorded in the Levitical and Judicial Law: *Levit:* 19. 13. *Deut.* 14. 14, 15. approved in the Goſpel, *Col.* 4. 1, and to allow their Beaſts, *Oxen* that plow and *tread out their Corn*, Straw and Provender, without *muzling up their mouthes*, by vertue of a like precept recorded, *Deut:* 25. 4. (twice repeated and urged by the Apoſtle in the New Teſtament, to prove the lawfullneſſe of Miniſters maintenance under the Goſpel: 1 *Cor:* 9. 8, 9, 10. 1 *Tim:* 5. 18.) and that without the leaſt ſuſpition of *Judaiſm* or

Antichriſtianiſm; Therefore they may, and are alſo bound in Juſtice, Equity, Conſcience, not only to ſettle Glebes upon, but likewiſe to pay Tithes to the Miniſters of the Goſpel, as a due Wages, Hire, Reward for their Labour in the Miniſtry, as well as the Jews did to their Prieſts and Levites, without the leaſt tincture of *Judaiſm* or *Antichriſtianiſm*: ſince Chriſt himſelf in the Goſpel expreſly reſolvs, *Mat.* 10. 10. *Luke* 10. 7. and 1 *Tim.* 5. 18. That *Miniſters* being *Labourers are worthy of their Meat*, *Hire*, and a competent Maintenance ſuitable to their pains and function; as well as any other hired Servants or Labourers in the fields, or as our labouring Oxen or Horſes are of Straw and Provender.

10. We read it recorded, 1 *Sam.* 8. 11, 15, 17. That this would be the *manner of the King that ſhould reign over the Jews*, that amongſt other things, *He will take the Tenth of your Seed, and of your Vineyards; and the Tenth of your Sheep, and give them to his Officers and Servants*; In imitation whereof, the Kings of *England* in antient Parliaments, and of late times have uſually demanded and received by Grant in Parliament, *a Decime* or *Tenth* of the Goods and Eſtates of their Subjects for their Supplies, and likewiſe a *Tenth* of their Merchandiſe exported and imported for *Tonnage* and *Poundage*, as our Parliament Records, Hiſtories, and *Raſtal* in his *Abridgement* of *Statutes, Tithes, Taxes and Tenths*, atteſt. If then our lawfull Kings, Princes and Governours under the Goſpel, may juſtly demand and receive by Grant in Parliament, the Tenth of all our Goods, Corn, Wooll, Sheep, Eſtates, Merchandiſe, for their neceſſary ſupplies, and the defence of the Kingdom; and ſome who are no Kings, and have engaged againſt *Kingſhip* as *Tyrannical*, do the like, without a Parliament, taking (beyond the preſidents of the worſt of all our Kings) not only a *Tenth* of all our Eſtates, but a double or treble *Tenth* of all mens yearly Revenues, Eſtates, & of Miniſters Tithes beſides, for the Maintenance of themſelves and the Army, without the guilt of **Judaiſm, Antichriſtian Tyranny, Oppreſſion, or Superſtition**; Why our faithfull Miniſters may not likewiſe demand, receive, enjoy their Glebes and Tithes

Tithes, not only granted, but confirmed to them by our Anceſtors in ſucceſſive Parliaments, from the firſt planting of the Goſpel in this Nation till the Reformation, by all our Proteſtant Parliaments ſince the Reformation, and by ſundry *Ordinances* in the very laſt Parliament. (to which ſome now in higheſt Power gave their cordial Votes) for the Preaching, propagating of the Goſpel, and ſaving of mens Souls, without the like Brand of *Judaiſm* and *Antichriſtianiſm*, let (e) *John Canne* reſolve me when he can; who moſt falſly, ſcandalouſly, unchriſtianly brands *both the laſt and all Proteſtant Parliaments confirming Tithes, for Popiſh, Idolatrous Parliaments, acting againſt the Lord Jeſus*, and our *Miniſtry*, for an **Antichriſtian Miniſtry**; Who certainly was in his *Cannes* or *Cups*, when he writ and publiſhed ſuch palpable, ſcandalous untruths, to the diſhonour of our Church, Parliaments, Nation, Religion: But ſuch *Cretians are alwayes* **Lyars, Evil Beaſts, Slow Bellies**: wherefore they need *a ſharp rebuke, that they may be ſound in the faith*, Tit: 1. 12, 13. He might have done better to excite thoſe to whom he dedicates his *Pamphlet* againſt thoſe *Popiſh Prieſts, Monks, Friars, Jeſuits*, ſent from the *Pope* and *Rome* into *England* of late, to root out our *Miniſtry*, and their Maintenance, as moſt oppoſite to *Antichriſtianiſm*, his Papal *Soveraignty* and Errors, under the Notion of *Anabaptiſts, dipped Jews, Gifted Brethren, New Lights, Seekers*. But againſt theſe he hath not one word; and why ſo? *Becauſe the Dominican and Franciſcan* **Frærs**, (as *Mr. *Selden* relates in his Hiſtory of Tithes) were the *firſt, who made it* **a gainfull doctrine to teach Laymen**, *that* **they were not bound to pay their Tithes to their Miniſters**, *as to whom by any Law of God that portion belonged, teaching them to be due only* **as Alms**, *or as what* ex debito charitatis, *not* ex debito juſtitiæ *was to be diſpenſed*; *By this doctrine* **The Mendicants eſpecially often got them to themſelves** *(like the old* *Euſtathians*) *as* **Alms** *to be arbitrarily diſpoſed of to ſuch as took any ſpiritual Labour, as alſo* **made their own detaining of them in lands, out of which they were parochially due, to ſeem leſſe wrongfull.** *They paſſing the people with an opinion*; **(to gain them from the Secular**

e In his ſecond Voice from the Temple to the Higher Powers, p. 1, 2, 7, 11. and elſwhere.

* ch 7. p. 166, 167, 170, 171, 172, 173.

* Vide Zonar. in Concil. Gangr. Can. 7.

Secular Prieſts *to themſelves*) **That the Command of Tithes was not Moral but Ceremonial, and not to be performed by conſtraint of Conſcience, to the Miniſter:** *and that out of whatſoever* (*Lands*) *at leaſt was given to any of the four Orders of* **Freers Mendicants** (as now to *Anabaptiſts* and *Quakers* their diſciples) **no Tithe was in conſcience to be deduced for the Miniſter**; as he proves out of the * *Council of Vienna* held An. 1340. || Pope *Innocent* the 4th, and *Richard* Archbiſhop of *Armagh* in *Defenſ. Curatorum*: *Alex. l. 4. Conſil. 60.* and *William Ruſſel* a Franciſcan Freer his Doctrine condemned in the Convocation of the Clergie Anno 5 *H. 6.* as *Hæretical*, and publikely recanted by him at *Pauls Croſs* as ſuch; *That Tithes* (*eſpecially perſonal*) *fall not under divine precept, at leaſt that they ſhould be paid to the Parochial Curate as a due unto him of right, unleſſe there were a Cuſtom to the contrary; but that every one might lawfully give them to pious uſes at their pleaſure*; Whereupon theſe *New Maſters* and *Preaching Freers*, *preaching and teaching thus againſt the Old and New Teſtament*; were enjoyned by * ſeveral *Councils* and *Synods* in their Sermons to *exhort, inform, and inſtruct the people* **without any fraud**, *to pay their* **Tithes** *faithfully to their Miniſters, as DUE by the Lawes of God and the Church, under pain of being deprived of the power of abſolving the people from their ſins.* Therefore *John Cannes*, with his confederate *Anabaptiſts* and *Quakers* new Doctrines, Invectives, Petitions againſt our Miniſters *Tithes*, derived from theſe old and new *Franciſcan Mendicant Freers* now ſwarming amongſt them, is far more truly, really *Antichriſtian*, than our Miniſters and their *Tithes*, of which more in its due place.

* Clement in Tit. de Decimis, c. 1. Religioſi.

|| Ad' Extrav. Tit. de Paroch. c. ult. ſignificavit.

* Bochellus Decret Eccleſ. Gall. l. 6. Tit. 8. c. 7, 8, 12, 14, 19, 30.

11. That God in the Levitical and Judicial Law preſcribed Laws for Warr, and Souldiers in the Wars, *Deut.* 20. throughout, and amongſt others, *v.* 2, 3, 4. *It ſhall be, when ye come nigh unto the Battel, that the Prieſt ſhall approach and ſpeak unto the people, and ſhall ſay unto them* (for their encouragement) *Hear O Iſrael, you approach this day unto battel againſt your enemies; let not your hearts faint, fear not, and do not tremble, neither be ye terrified becauſe of them, for the Lord your God is he that goeth with you againſt your Enemies to*

ſave

ſave you. After which, *p.* 8. &c. *The Officers are commanded to make Proclamation, that every man, who was fearfull and faint-hearted ſhould go and return to his houſe, leſt they ſhould diſcourage their brethren; that they ſhould proclaim Peace to every City they came nigh, before they beſieged or ſtormed it; and if they won it by force, the Souldiers ſhould take the ſpoil thereof unto themſelves, and eat the ſpoil of their enemies, which the Lord their God had given them.* And by another Levitical Law the Prieſts were thus enjoyned by God, to pray for, and bleſs his people, *Num:* 6. 23, 24. &c. *On this wiſe ye ſhall bleſſe the children of Iſrael, ſaying to them; the Lord bleſs thee and keep thee; the Lord make his face ſhine upon thee, and be gracious unto thee; the Lord lift up his Countenance upon thee, and give thee Peace: and they ſhall put my name upon the Children of Iſrael, and I will bleſs them.* If then it be neither *Jewiſh* nor *Antichriſtian*, nor *ſuperſtitious*, nor *unlawfull* for Miniſters of the Goſpel to encourage Chriſtian Souldiers going to battel in the ſelf ſame manner and form, or to bleſs them and the people in theſe very Levitical words, as f *Iohn Canne*, and all *Anabaptiſtical*, *Independent Chaplains* of the Army (and Mr. *Peters* eſpecially) will grant, who have frequently uſed the ſelf ſame or like encouragements and exhortations to the Army, receiving good, conſtant pay for their pains. And if it be neither Jewiſh nor Antichriſtian, nor unchriſtian for our Saintlike Officers and Soldiers under the Goſpel, to make like Proclamation to cowardly perſons, or to proclaim peace to Cities, and gariſons, ere they beſiege or ſtorm them, and if obſtinat and won by force to take the Spoil and Plunder of ſuch Cities, Enemies to themſelves, and eat therof, which I am certain all our Officers, Soldiers, and their Anabaptiſtical Tithe-oppugning Chaplains will grant and ſubſcribe to, though thus preſcribed by the Levitical law, aboliſhed (as they ſay) by Jeſus Chriſt: Then queſtionleſs our Miniſters of the Goſpel may ſtill receive and enjoy their Glebes, Tithes, Oblations, by like reaſon, without the leaſt guilt or reproach of *Judaiſm* or *Antichriſtianiſm*, though preſcribed to the Levitical Prieſts and Levites, by the Levitical law; elſe *John Canne* and others of his fraternity (profeſſing them-

f Chaplain to Sir Arthur Haſlerigs Regiment and Gariſon heretofore.

themſelves the only Miniſters of the Goſpel, and rejecting all others as Antichriſtian) muſt give over their Chaplains places in the *Army*, *Navy*, *Garriſons*, and no more encourage nor accompany any Soldiers in the wars, or bleſs the people as aforeſaid; becauſe it was a part of the Levitical Prieſts Office (who were alſo to blow the Trumpets in the wars, *Num.* 6. 1, to 10. *Joſh.* 6. 4. *&c.*) preſcribed by an aboliſhed Levitical law.

12. That all Iſraelites, Jews, both Prieſts and people, were by the Levitical law frequently commanded *inviolably to perform, keep, pay, execute the ſolemn Oaths, Vows, Covenants they made to God or men, and no wayes to infringe them, or prevaricate in them*, Levit. 19. 12. Num. 21. 2, 3. cap. 30. 2, to 16. Deut. 12. 11. cap. 23. 21, 22, 23. Joſh. 2. 11, 12, 13. cap. 6. 22, to 26. cap. 9. 15, to the end. And among other things, we finde their Tithes (*vowed to God by Jacob*, Gen. 28. 20, 21, 22.) coupled with their *Vows*, as things devoted by them to God by **Vow*, as well as reſerved by Law: *Deut.* 12. 11. Yea, all the Jews were obliged by a *Solemn Covenant* to *bring, pay their firſt fruits and Tithes to God, his Prieſts and Levites*, Neh. 10. 31, to 39. Will or dare *John Canne* then, or any other *Tithe-deniers* averr, that it is both *Jewiſh*, *Antichriſtian*, *unlawfull* for Miniſters and Chriſtians under the Goſpel, inviolably to obſerve and perform all thoſe juſt, lawfull Oathes, Vows, Covenants they have ſolemnly made to God and men, with hands lifted up to heaven (as ſome of their perfidious horrid violations of them without bluſh or check of late ſeems to proclaim before God and all the world) and to pay thoſe Tithes, Dues to our Miniſters, which our Anceſtors and we by Solemn *Vows* and *Covenants* too, have dedicated unto God and his Miniſters, and never intended by our Covenant to aboliſh or diminiſh in the leaſt degree, (as *Canne* perjuriouſly and abſurdly aſſerts) but to eſtabliſh and perpetuate, as the late *Ordinances for Tithes and Augmentations* made by the very *Preſcribers* and *Subſcribers* of the late *Solemn League and Covenant* (which it ſeems *John Canne* never took, though he preſſeth it on others, as his words **Many have ſworn**, who I hope will now obſerve it, import) both at

* See Mr. Seldens Hiſtory of Tithes, and Review, ch. 3.

at the time, and ſince the making, taking of the *Solemn Leagve and Covenant*, with the *Aſſemblies* Exhortation for the better taking thereof, authorized by the late *Parliament*, infallibly evidence ? If ſo; *John Canne* with his perfidious Oath-Vow-Covenant-breaking, Tithe-abjuring diſciples muſt renounce that true and only God, they ſay they worſhip in greateſt truth and ſincerity; as a Jewiſh, unchriſtian, antichriſtian God likewiſe (I ſpeak it with reverence and horrour too, for their fuller conviction) becauſe he alwayes hath been, now is, and will be, *a moſt true, faithfull, Oath-obſerving, Covenant-keeping, Vow-performing God*, who reputes his Oathes, Vows, Covenants, (*a*) **Immutable things**, *and will never violate, falſifie, forget, or neglect them in the leaſt degree, though made to ſinfull, treacherous and perfidious men*, Pſal. 89. 3, 4, 28, to 38. Pſal. 120. 4. Neh. 1. 5. cap. 9. 32. Pſal. 111. 5, 9. Iſa. 54. 10. cap. 55. 3. Jer. 33. 20, 21. Luke 1. 72, 73. and 2 Chron. 21. 6, 7. (a memorable Text) 2 Cor. 1. 18. whom all thoſe, who own or challenge him to be their God, are peremptorily obliged to imitate herein, elſe *they ſhall never enter into his holy hill*, or *dwell with him in his Tabernacle*, Pſ. 15. 1, 2, 14. Pſal. 24. 3, 4. Rom. 1. 31, 32. 1 Tim. 1. 10. Rev. 22. 15. and that in this very caſe of Tithes. If not, then why ſhould not Tithes, Glebes, Oblations which our anceſtors and wee have vowed and devoted to God, continue and ſtill be paid under the Goſpel without ſuperſtition, ſin, antichriſtianiſm or Judaiſm, as well as other Vows, Oaths, and the religious obſervation of them ?

a Heb. 5. 17, 18.

Upon theſe Conſiderations all or moſt Chriſtian Kingdoms, States, Churches upon the very firſt preaching and embracing of the Goſpel amongſt them, not only edified Churches, Chapels for Gods worſhip and publike Aſſemblies, but likewiſe endowed the Miniſters thereof with convenient Glebes, Tithes, Oblations, as *Euſebius*, *Socrates*, *Scholaſticus*, *Theodoret*, *Nicephorus*, *Caliſtus*, *the Century Writers*, *Baronius*, *Spondanus*, with other Eccleſiaſtical Hiſtorians, and *Hoſpinian De Origine Templorum*, prove at large for forein Parts; and our own antienteſt Annaliſts, with *Antiqu. Eccleſiæ Britanicæ*, Sir *Henry Spelman Concilie-*

rum

rum Angl. Tom. 1. and learned Dr. *Uſher*, in his *Britanicarum Eccleſiarum Antiquitates*, manifeſt for our own Nations and Realms.

Now becauſe *John Canne*, out of his learned ignorance, hath newly publiſhed in his (*a*) *Second Voice from the Temple* (or Ale-houſe rather, for which *Cannes* are more proper) *That Pope* Gregory *the tenth was the firſt that ordained Tithes to be paid to Prieſts, in the year* 1214. *and that the Cuſtoms for paying Tithes at this day, were ſetled upon the Kingdom by the Popes Legates in Provincial and* Synodal *Conſtitutions about the time of* Henry *the third, and* Henry *the fifth*; Vouching *Thorp* and *Ridley* the Civilian to prove it; I ſhall give you a brief touch concerning the Original of Churches, Glebes, Tithes in this our Iland.

a Page 13, 14.

About the year of our Lord 48. (as our (*a*) *Hiſtorians* record) *Joſeph of Arimathea*, who interred our Saviour, with XI. more Diſciples, were ſent into *Britain* to preach the Goſpel by *Philip* the Apoſtle, in the raign of *Arviragus*; who arriving here were *courteouſly entertained by this Pagan King*, and preached *the Goſpel to him, and his people*; *he perceiving the purity of their Doctrine, and the holineſs of their Converſation*, gave them *twelve Hides of land in the Iſle of* Avalon (ſince called *Glaſtenbury*) *for to build a Church and to ſupport them*, (till this day called and known by the name of *the twelve Hides of Glaſtenbury*) where they built the firſt *Church, erected for Gods worſhip in this Iſle, made of Wattle and Reed*, and there continued together *preaching the Goſpel*, living upon this their Glebe (now of great value) which was afterwards *confirmed to them*, and the Miniſters of the Goſpel there ſucceeding them, both by King *Marius* and *Coilus*, next ſucceſſors to *Arviragus*, whom they inſtructed in the Chriſtian Religion, *to which they were well affected*, albeit neither of them, nor *Arviragus* himſelf proceeded ſo far as to be *baptized*, for fear of diſpleaſing their *Pagan ſubjects*; though *Harding* in his Chronicle, chapter 48. (againſt the ſtream of our other Hiſtorians) writes, that King *Arviragus himſelf was Baptized by Joſeph of Arimathea*. After this (*b*) *Lucius King of Britain* being converted to the *Chriſtian faith* and Baptized with his Subjects and many other

a Joan. Capgrave in vita Joſephi: Chr. Glaſtonienſ. Vincentius Spec. Hiſt. lib. 23. c. 147. with ſundry others, cited by Dr. Uſher. Britan. Eccleſiarum Antiquitates. c. 2. p. 973, 974 Spelman Concil. p. 12, &c. with the Authors quoted by them.

b Dr. Vſher Brit. eccleſ. Antiq. Spelmanni Concil. p. 12. &c. with the Authors quoted by them.

ther petty *Britiſh Kings* by his Example about the year of our Lord 176. by *Faganus* and *Damianus*, ſent to him at his earneſt requeſt by *Elutherius* then Biſhop of *Rome* (long before *Pope* or *Popery* were there erected, or known in the world) he upon the reception of the faith built and endowed *Churches throughout his Dominions with Glebes and Tithes*, to ſupport the Miniſtry, whence our antient Poets thus write of him,

Lucius in Chriſtum credit, Chriſtoque dicatas
Eccleſias dotat, diſtinctas ordinat Urbes.

Many of our antient Hiſtorians adde, that *in his time there were* 28 *Flamins, and* 3 *Arch-Flamins in Britain endowed with great Revennes for the ſervice of their Idel gods, to whom they had erected ſo many fair Temples*; and that *Lucius* after his converſion, *Turned theſe into* 28 *Biſhopricks, and three Arch-Biſhopricks, and purging theſe polluted Temples from their Idols and heatheniſh pollutions, dedicated them to the ſervice of the true God*; which Sir *Henry Spelman*, Bp. *Uſher*, *Godwin*, and the moſt judicious of our later Antiquaries, juſtly reject as fabulous. After Lucius, *Churches were here and in other places endowed with Glebes*, and Biſhops with rich Lordly poſſeſſions by *Conſtantine the great*: And about the year of Chriſt 312. the *Chriſtians being here and elſwhere reſtored to peace, and freed from perſecution by* Conſtantine, *(a) began to build and repair thoſe Churches which* Dioceſian *and other perſecutors had raſed to the ground, and to endow them with maintenance for the Miniſtry.* In ſucceeding times, the Engliſh *Saxons*, who at their firſt arival (being bloudy Pagans) cruelly waſted the Britiſh Churches, and butchered their Miniſters, Scholars, Saints, being *converted to the* **Chriſtian Faith** *by Auguſtine*, ſent hithe for that purpoſe by Pope *Gregory* the firſt, (who diſclaimed that Papal Supremacy his Succeſſors ſince challenged) *Æthelbert* King of *Kent*, and his Saxons being baptiſed by *Auguſtine* about the year of Chriſt 603. thereupon they *began to repair the old ruinated Churches, and to build new throughout his Dominions*; *this (b) King turning his Royal Palace at* Canterbury, *into the Church of Chriſt, and that City, the ſeat of his Kingdom into a*

a Gildas, Bp. Vſher, Brit. Eccleſ. Antiq. p. 193. Spelmanni Concil. p. 36. 45.

b Spelman. ib. p. 112, 113. de antiquitatibus Eccleſ. Brit. Dr. Vſher.

Biſhops See, and beſtowing them on Auguſtine *who converted him and his ſubjects to Chriſtianity, whom he made Archbiſhop of* Canterbury, *and endowed with large Poſſeſſions: Not long after divers other* Saxon *Kings and their ſubjects being converted and baptized, built and endowed ſundry other Churches, both with Glebes and Poſſeſſions of good value*, and likewiſe with *Tithes*. And in *Anno* 854. ‖ *Æthelwolf* King of the *Weſt-Saxons, conſidering the perillous times then fallen upon him and his Realm, by reaſon of the burnings of the Wars, the Plunders of the Goods, the devaſtations of the Territories of his Kingdom by the moſt cruel depredations of barbarous Enemies, and Pagan Nations, and the manifold Tribulations afflicting him and his people, even to their deſtruction*; he thereupon ſummoning a *General Council or Parliament* at *Wincheſter*, in which himſelf, *Beorredus* King of *Mercia*, and *Edmund* King of *Eaſt-Angles*, with all the Prelates and Nobles of *England*, were preſent, *did by their wholeſom Counſel, for redreſs of theſe evils, by his Charter (ratified in and by this Council)* give the Tenth part of all his own Lands in perpetuitie to God and his Servants, *free and exempt from all Secular ſervices, and alſo* from all Royal Tributes, and Taxes, Great and Small, and from all Military Expedition, *Building of Bridges, and* **guarding of Caſtles**; *that ſo they might the more diligently powr forth their prayers unto God for him without ceaſing, who had in ſome part thus eaſed them of their ſervitude*: from which Grant of his, Sir *Henry Spelman* conceives, the Parſonage-Houſe, Rectory and Glebes in every Pariſh of his Realm, had their Original, though afterwards increaſed by the munificence of the Patrons. And this ſhall ſuffice touching the true Original and progreſſe of our Churches, Rectories and Glebes, in the beginning of Chriſtianity, both amongſt the Britains and Saxons of this Realm.

‖ Malmsbury de Geſtis Regum Angl. l. 2. c. 2. Mat. Weſt. Anno 854. Florent. Wigornienſis, An. 855. Spelmanni Concil. p. 348, 353.

The firſt Law I find yet extant amongſt us, for the due payment of all kind of Tithes (in uſe and being as the Law imports, before its promulgation) was made in the * *National Council*, (or Parliament) at *Calchuth* in the year of our Lord 785. in the Reigns of King *Oſwald* and King *Offa*, who by the *unanimous conſent of all their Princes, Nobles, and Senators*, (as well as Prelates,) preſent therein, made this memo-

* Spelmanni Concil. p. 292, 293, 298, to 302. Cent. Magd. 7. cap. 9.

memorable Decree, touching the payment of Tithes, as a Right and Duty, which they were bound to render to God himſelf, by his own Sacred Law, originally given to the Iſraelites, which they deemed Obligatory likewiſe unto them: Cap. 17. *ut Decimæ juſtè ſolvantur, uſura, iniqua Ponderа & Menſuræ prohibeantur*: *Thou ſhalt bring the Tenth part of all thy Corn* (or increaſe) *into the Houſe of the Lord thy God*, **as it is written in the Law**, (*viz.* Levit. 27. 30. Numb. 12. 17, 18, &c. Deut. 12. 17, 18. chap. 14. 22, 23. Neh. 10. 38. not in the Popiſh Canons.) Again by the PROPHET (not Pope) (Mal. 3. 10. &c.) *Bring*, ſaith he, *all the Tithes into the ſtorehouſe, that there may be meat in my Houſe, and prove me now therewith, if I will not open the Doors of Heaven, and powr you out a Bleſſing, that there ſhall not be room enough to receive it. And I will rebuke the Devourer for you, which eats and corrupts the fruit of your grounds, and the Vine ſhall be no more barren in the field, ſaith the Lord.* As the Wiſeman ſaith in the Book of Wiſdom, (not the Pope) *No man can give any juſt Alms of thoſe things which he poſſeſſeth, unleſſe he ſhall firſt ſeparate to the Lord that which from the beginning himſelf hath appointed to be rendred to him.* And by this for the moſt part it happens, **that he who payes not Tithes is reduced* (by Gods Juſtice) *to the Tenth part of his former Eſtate*; *whereupon* (not by any Command from the Pope, or by his Authority) *We Command, even with an Obteſtation, that all be ſtudious to give Tithes of all things they poſſeſſe*, quia ſpeciale Domini Dei eſt, **Becauſe it is the peculiar portion of the LORD GOD**: and let *him live himſelf, and give Alms, of the Nine parts*; and we perſwade him rather to doe it in ſecret, becauſe it is written, *When thou giveſt Alms do not blow a Trumpet before thee*, Matt. 6. 2. After which follow Laws againſt Uſury, Falſe Weights and Meaſures; **for the faithfull performance of Vows**; *and aboliſhing the very Reliques of all Pagan Rites*; warranted by the very words and Preſidents of the ſacred Scripture. *Which Decrees being recited in a publick Council* before theſe Kings, and all their Prelates, Dukes, Senators, **and the People of the Land**: *Illi, cum omni devotione mentis, juxta poſſibilitatem virium ſuarum, adjuvante ſuperna clementia, ſe*

* See Auguſtin de Temp. ſerm. 219.

in omnibus cuſtodire debuerunt: they with all Devotion of mind, according to the uttermoſt of their power, by the aſſiſtance of Gods Grace, *vowed that they would obſerve them in all things*; which they all did *with an unanimous Voyce, a chearfull minde, and moſt ready Will*, ratifying this Council with *the Subſcriptions of their Names*, and the *Sign of the Croſſe* (the uſual form of thoſe times, before Seals were in uſe.) This is the firſt Law I finde (extant in our Realm,) for *the due payment of Tithes*, grounded only on *Divine precepts*, cited in it, not on the Popes Decrees. True it is, that *Gregory* Biſhop of *Oſtia*, Legat to Pope *Adrian*, an Engliſhman born, was *Preſident* in this *Council*, and had a chiefhand in making theſe Laws, by this Popes direction, to whom he returned them: but are they therefore *Popiſh and Antichriſtian Laws, which ought to be now aboliſhed* (to gratifie the preſent Pope & his Emiſſaries the Jeſuits) as made againſt Jeſus Chriſt, as * *John Canne* moſt Magiſterially determines? if ſo, then theſe and our other Laws then made againſt *Vſury, falſe Weights, Meaſures* (which too many cheating Anabaptiſts uſe) *Heatheniſh, Pagan Cuſtoms*, muſt be Popiſh & Antichriſtian too, with the Law for performing our Vows, Covenants to God and men, with the very Scriptures cited in them, wheron they are grounded, which Impudency and Atheiſm it ſelf dares not affirm: If he ſay they are *Jewiſh Laws*, then the Scriptures cited in them muſt be *Jewiſh* too; yea, the very Title, and every page of his new Pamphlet, muſt be rejected as *Jewiſh*, as well as *Jeſuitiſh*; being Intituled, and Superſcribed in every page, *A Second Voice from the Temple*: The *Temple* being *Jewiſh*, and *aboliſhed* as well as Tithes, 1 *Cor.* 9. 13. *John* 4. 20, 21. Which I wonder this blind Zealot againſt *Judaiſm* and *Tithes*, had not Eyes to ſee, or Brains to conſider. Now theſe our Predeceſſors, and many others ſince, obliging themſelves both by Vows, Laws, and Covenants, to pay *Tithes of all to God and his Miniſters, as Gods peculiar Right*, and God himſelf not only enjoyning *men in the Old Teſtament, not to remove the antient Land-marks their Fathers have* (duly) *ſet*, Prov. 22. 8. and to make good their *Anceſtors Oaths* and Vows, (which oblige their Poſterity

*In his ſecond Voice from the Temple.

ſter ity, as Gen. 50. 24, 25. Exod. 13. 19. Joſh. 24. 32. ch. 2. 12, to 22. chap. 6. 21, to 26. chap. 9. 15, to 27. chap. 10. 1, to 12. 2 Sam. 21. 1, to 15. 1 Sam. 20. 14, 15, 16, 17, 23, 42. chap. 23. 8. chap. 24. 21. 2 Chron. 16. 3. compared together reſolve) but likewiſe informing them in the new, as a Goſpel-Truth, *Gal.* 3. 15. *That if it be but a mans Covenant, if it be confirmed* (by many ſucceſſive Laws, Statutes, Curſes, Excommunications denounced againſt the infringers thereof in all ſucceeding ages, as this of Tithes, and the Churches Rights and Liberties have been) **no man diſannulleth it**: By what Authority, Right, Law, Reaſon, Juſtice, Conſcience or power from God or Men, any preſuming Mortals, at the ſollicitations of *Anabaptiſts*, *Jeſuits*, *Quakers*, or Atheiſtical wretches, can ſacrilegiouſly attempt to rob God himſelf, and plunder his faithfull Miniſters of this their ancient, juſt, hereditary, ſacred, ſetled Maintenance (to which our Miniſters have a far ancienter, better Right, Title, by all Laws of God and Man, than they have to their new acquired Purchaſes and Powers,) eſtabliſhed, ſetled on them by particular Donors and Benefactors out of their own private Inheritances and Eſtates, not the Republicks, which neither the Patrons themſelves, nor any others, nor yet the Miniſters themſelves can alienate from the Church, (as their own conſciences, judgements muſt acknowledge, unleſſe ſtrangely cauterized:) Let them and *Canne* anſwer to that * *Soveraign Judge of all the Earth*; who will probably judge them here, and ſhall certainly judge them eternally hereafter for all ſuch deteſtable Robberies, and violent Rapines, if wilfully perpetrated and perſevered in without repentance after timely admonition, who can quickly ſtrip both them and theirs naked of all their temporal Powers, Honours, Poſſeſſions, Enjoyments, as he did *Jeroboam* and his Sonnes for their turning the Prieſts and Levites out of their Poſſeſſions; and King *Ahab* with his Family for ſeiſing upon *Naboths* Vineyard, in a violent and unrighteous manner, though coloured over, to delude the people, with an hypocritical Faſt, and feigned, legal proceedings, 1 Kings 21. We read it recorded of our Saviour, *Luke* 12. 13, 14.

* Gen. 18. 25.

13, 14. that *when one of the company said unto him; Master, speak to my brother that he divide the Inheritance with me*: He returned him this answer, **Man, who made me a Judge or Divider over you?** Let every person now sollicited by croaking *Anabaptists, Jesuits, Quakers, Souldiers*, or others, not only to judge and divide, but utterly to abolish and take away our *Ministers* necessary *Maintenance*, (not unnecessary *Abbots*, or *Prelates*, Lordly superfluities long since dissipated) by Glebes and Tithes, return them the self-same answer; lest Christ himself at the last day condemn them for over-bold intruders into such a Supream Jurisdiction over his, and his Ministers, Rights and Callings too, as neither God nor Man ever yet conferred on them. God himself prohibiting the sale, alienation, substraction of his Priests and Levites necessary Glebes, Tithes, and by consequence of our Ministers (as I have formerly observed) and further informing all his, *that it is a snare to a man to devour holy things, and after Vows to make enquiry, Prov.* 20. 25. But of this second Argument enough, the Negative part whereof I shall prove more fully hereafter by way of answer to an Objection.

3. I shall make good the Proposition by arguments drawn from the New Testament it self, which no wayes contradicts, but confirms the lawfullness of Tithes. This I have already proved from *Heb.* 7. 1, to 12. to which I shall refer the Reader, and proceed to other Texts. I shall begin with *Mat.* 23. 23, 24. & *Luke* 11. 42. *Woe unto you Scribes and Pharisees Hypocrites, for ye* **pay Tithes of Mint, and Anniſe, and Cummin,** *and all manner of* **Herbs,** *and have omitted the weightier things of the Law, Judgement, Mercy, and Faith*, and the love of God: *These* **ought** *ye to have done, and* **not to leave the other undone:** *Ye blind Guides, which strain at a Gnat, and swallow a Camel.* In which words our Saviour himself, though he denounceth a Woe against the Hypocritical Pharisees, in beeing just and carefull in paying Tithes, even of Herbs and Seeds of all sorts, of meanest value, and yet in the mean time neglecting works of Righteousness in matters of greater worth, of Charity towards man, and of Faith and Love toward God himself, straining

ſtraining at a Gnat, and ſwallowing a Camel: yet he poſitively reſolves, that *they ought not to omit the due and conſcientious payment even of theſe leſſer Tithes of ſmalleſt value*, much leſſe then of their Corn, Wine, Oyl, Flocks, Herds, which were of greater worth. And if the *Scribes* and *Phariſees* were no *Saints*, but *Hypocrites* for omitting theſe weightier duties, though they paid theſe *ſmalleſt Tithes*; what are theſe *Anabaptiſtical* and other Sectarian Scribes and Phariſees, who, not only againſt all Rules of Juſtice and Charity towards men, but of Faith and Love to God (which they even renounce) *rob God* and his *Miniſters*, not onely of all their own Tithes, ſmall as well as great, but of thoſe Tithes which others would willingly pay them, and endevour totally to deprive them of thoſe ſmall Rectories, Glebes they yet enjoy, and of their Miniſtry too; and when they have * *ſtript them ſtark naked of all they have, would eat their very fleſh, and burn them with fire?* Certainly ſuch are worſe and greater *Hypocrites*, than the Scribes and Phariſes, pretending *Conſcience* it ſelf, for their moſt *unconſcionable dealing* in this kinde. Such mens throats are ſo wide, that they can ſwallow not only *Camels*, but whole *Rectories*, *Churches*, *Steeples*, *with their Lead*, *Timber*, *Bells*, Stone, (to ſay no more) for a *Breakfaſt*; all Tithes in two or three Pariſhes and throughout the Land for a *Dinner*, and the *publick Lands*, *Revenues of the Crown* (which ſhould defray all ordinary publick charges for the peoples eaſe) for a *Supper*, that they may be Supreme, and every one of them like our Saviour Chriſt himſelf, both a *Prieſt*, *Prophet*, and a *King*, executing a Plurality of theſe three and other Offices, and their Callings too all at once, to enrich themſelves faſter than all other men. This Text was much inſiſted on by ‖ *John Hus* to prove Tithes under the Goſpel to be pure Alms, coupling it with the former verſe, *Luke* 11.41. *But rather give Alms of ſuch things as you have, and behold all things are clean unto you*; But certainly the Text it ſelf proves, that this referrs only to the *waſhing* mentioned in the precedent verſes; not to this ſubſequent clauſe concerning their payment of *Tithes*, never ſtiled *Almes* in any Text; and recorded by *Matthew*, as a diſtinct *Woe*, and Sentence

* John Canne, His Second Voice from the Temple, p. 2.

‖ Fox Acts & Monuments Vol. 1. f. 602, 603, 604.

Sentence of it ſelf; without any mention of *Almes*, in the Antecedent or Subſequent verſes: and *John Hus* himſelf, together with *Auguſtine*, *Chryſoſtom*, *Hierom*, and *Aquinas*, (there cited by him) from hence conclude; *That Tithes are lawfull under the Goſpel, as well as alms, forſomuch as the Gift thereof unto the Prieſt, did not ceaſe in the time of Chriſt*: and Saint *Auguſtine* in his 219 Sermon, of *Paying Tithes*, preſſeth the *payment of them under the Goſpel, as a Duty, by many enforcing arguments*, before any Popes *Decretals* for payment of them, or that we now call *Popery*, was known in the world. Saint *Ambroſe* before him doing the like, *In Sermone Quadrageſimæ*, cited by *Gratian*, *Cauſa* 16. *qu.* 7. and St. *Cyprian* before them both. Which had *John Canne* either known or conſidered, he would not, with ſo much miſtaken *Ignorance* and *Impudence*, have damned Tithes as POPISH, *&c.* And the pleading for them, as a *pleading for Babylon*, and for BAAL: in his New *Second Voice from the Temple* of *Babylon*, or *Baal*, which he pleaſeth, not of *Old* or *New Jeruſalem*.

The next Goſpel Text, I ſhall cite, is that of *Gal.* 6. 6. *Let him that is taught in the word, communicate to him that teacheth him* **in all good things**; To which I ſhall ſubjoyn, 1 Cor. 9. 11. *If we have ſowed unto you ſpiritual things, is it a great matter,* **if we ſhall reap your carnal things**? Rom. 15. 25. And **their Debtors they are**: *for if the Gentiles have been made partakers of their ſpiritual things,* **their duty is alſo** *to miniſter unto them* **in carnal things**. All theſe three Goſpel Texts reſolve, That Miniſters of the Goſpel, have a juſt due and right to a competent, comfortable ſhare in *all the goods things*, *Temporal bleſſings* and *neceſſaries* for the ſupport of this life, which the people inſtructed by them, and receiving ſpiritual things from them, enjoy. And that the people are bound both by expreſſe *precepts* in the Goſpel, and by the rules of common, moral equity and juſtice, chearfully to communicate and miniſter ſuch a fitting ſhare of all *their good things*, and temporal bleſſings, as a *debt* and *due*, unto them, for their miniſtring to them in ſpiritual things: which I fully proved in the firſt Propoſition, and Impudency it ſelf cannot deny. The ſole

queſtion

queſtion then is, what this ſhare or portion ought to be, and who ſhall determine it in point of difference? I confeſſe the Apoſtle doth not decide either of theſe *in terminis*, theſe Texts being general, all in the plural number; *All good things*; *your carnal things*; comprising all ſuch things out of which Tithes, predial, mixt or perſonal (as * Canoniſts and Lawyers diſtinguiſh them) are or may be paid: Wherefore every faithfull Chriſtian, every ſpiritual ſon of God, and of *faithfull* Abraham, (whoſe footſteps, preſidents they are to follow, in all doubtful caſes, admit this one) to ſatisfie his conſcience and judgement in this caſe, muſt and will reſort to the preſidents of the Eminenteſt Saints in former ages, and Gods own preſcripts in other expreſſe Texts; Where finding the very Father of the faithfull, *Abraham* himſelf giving, his Grandſon *Jacob* vowing, and God himſelf ſpecially reſerving, preſcribing the payment of **a Tenth of all good things** from and by his own people, for the maintenance of his Prieſts and Levites, under the Law; which they cheerfully rendred until and in Chriſts own time; that the very Phariſees and Scribes (though Hypocrites) were ſo juſt, *as to pay Tithes of all*; that Chriſt reſolved *they ought to do it, and not leave it undone*; and that none before the Apoſtles dayes ever gave leſſe than a *Tenth part*: (as the premiſes largely evidence) he muſt and will neceſſarily conclude from all theſe *ſacred Directories*, precepts, preſidents; that the ordinary conſtant ſtanding portion and proportion of all his goods and carnal things here preſcribed, and intended by Gods Spirit, is the *tenth part:* and in extraordinary caſes more, when Gods glory, the Miniſters neceſſities, the Defence or Propagation of the Goſpel require it: And when he ſhall further read in the Goſpel it ſelf, that ſpeech of *Zacheus*, the converted *Publican*, Luke 19. 8. *Behold, Lord,* **the Half of my Goods** *I give to the poor:* And how the firſt converted Chriſtians and Jews in the *Apoſtles dayes, ſold their Lands, Houſes, and brought and laid the money at the Apoſtles feet*, Acts 4. 5. His conſcience (which muſt not guide the Word and Spirit of God, as moſt mens conſciences do now, but the Word and Spirit it and him too) will and muſt from thence conclude,

* See Auguſtin de Temp. Ser. 219. Gratian Cauſ. 16. qu. 1.

that he muſt not give his faithful Miniſter leſſe than a *Tenth part of all*; and in caſes of extraordinary neceſſity, ſhare even *half his goods*, yea, the price of all *his Lands and Houſes*, between the *Miniſters* and *poor Saints of God*, ſpecially in times of perſecution, when as he ought to *hide*, and *feed them* too, as godly *Obadiah* did an *hundred of the Lords Prophets in the dayes of* Jezebel, *at his own charge*, with the hazard of his Office and Life, 1 *Kings* 18. 4. 13. If any mans conſcience in a ſetled Chriſtian Realm, State, be ſo obſtinate or froward, as not to ſubmit to the loweſt proportion of a *Tenth*, which all ages, and moſt, or all ſetled Chriſtian Realms have unanimouſly agreed upon, and confirmed by publike Edicts, as well Civil as Eccleſiaſtical, whereof there are neer thouſands in print; the Chriſtian Kings and Magiſtrates are to determine all controverſies of this nature, and ſtate the juſt proportion of this Debt and Duty between the Miniſter and people, where it is not publikely decided, and may juſtly enforce the due payment of it (when and where it is determined by poſitive publick Laws) as a *juſt Debt*, as they do in all other civil Debts, Duties, Accompts in controverſie before them, (as I ſhall prove in due place) even by theſe very Texts, though *John Canne* denies it, in his VOX *præterea* NIHIL, p. 14.

To theſe I ſhall ſubjoyn that noted Text in the 1 *Cor.* 9. 13, 14. (which *John Canne* cites by piece-meal, as *the Devil did Scripture*, leaving out the principal branch, Mat. 4. 6.) *Do ye not know, that they which miniſter about holy things, live of the things of the Temple, and they that wait at the altar, are partakers with the altar?* **Even ſo hath the Lord ordained** (this *Canne* omits) *that they which preach the Goſpel, ſhould live of the Goſpel.* I have urged this Text before for proof of the firſt; I ſhall here apply it only to the ſecond Propoſitions confirmation, as to Tithes.

1. Then we have here **A Divine Goſpel Ordinance** made by the **Lord of Hoſts** himſelf, (not repealable by any Army or Powers on Earth) as well as **Parliamentary Ordinances**, for the Maintenance of the *Preachers of the Goſpel*: and let *Canne* (the pooreſt Preacher of the Goſpel I ever yet knew in *England*, (except one of his fraternity,) who

who heard him once preach an *Aſſize* and *Faſt Sermon* too at *Chard*) deny our Miniſters to be able *Preachers* of the Goſpel, at the peril of his Soul, though he denies them to be *lawful Miniſters of Chriſt*, and cenſures them as **Antichriſtian** and **Popiſh**: But why ſo? Becauſe (forſooth) *they had their Ordination from Rome*; and by conſequence are TRAYTORS and FELONS too, by the Statute of 27 *Eliz.* c. 2. for which they might be legally executed for *Treaſon and Felony, if the State were not pleaſed to interpret the Statute contrary, as he conceives, to the Letter and form of it*: (the words whereof he both curtals and miſrecites, juſt as he did this Text) *p.* 5. To doe him and his beſt friends a kindneſs, vindicate the lawfulneſs of our Miniſters calling againſt this ordinary ſlander, and convince him of his groſſe miſtake, I ſhall truly recite the Statute, Thus intituled: JESUITES and PRIESTS, *in England ſhall depart*, and NONE SHALL COME INTO THIS REALM. If ſo, then many *Dippers, Speakers, Adminiſtrators, Members in Anabaptiſtical Congregations*; many *New-lights* and *Gifted-brethren in ſeparate Congregations*; many *Shakers, Quakers, Ranters, Broachers of new Notions, Errours, Blaſphemies*, throughout the Realm; many *new Politicians, Levellers, Agitators, Soldiers* in the Army, if not ſome *Officers*; all the late converted pretended * *Jews*, dipped in *Anabaptiſtical Congregations* (diſcovered and known to be *diſguiſed Ieſuites*, purpoſely ſent from *Rome*, and the greateſt ſticklers againſt our Miniſters Tithes and Calling) muſt preſently depart, and none of them return into the Kingdom (as many have lately done) or elſe be executed for *Traytors*; But why ſo? what is their crime, work, imployment here; and by what marks or fruits ſhall we know, diſcover both them and their confederates? Let the words of the Statute (compared with all our late troubles, changes) reſolve the ignorant and incredulous, that there are many ſuch amongſt us, and of *John Cannes* fraternity. *Whereas divers perſons called or profeſſed* JESUITES (theſe *Canne* wittingly conceals, though the firſt in the Bead-roll, and therfore is a *Felon* by the law) **Seminary Prieſts** *and other Prieſts, which have been, and from time to time are made* in

† See the falſe Jew diſcovered at Newcaſtle for a cheat & Jeſuit p. 4, 5, 10, 11, 12, 13. dipped by M. Tillam at Hexam, a like Prieſt, now Adminiſtrator of the Anabaptiſts there. And Eliazer Bar Iſrael, his Vindication of the Meſſiah, a pretended converted Jew, but ſprinkled and baptized by the Jeſuits, dipped by our Anabaptiſts, and a Jeſuit in truth.

parts beyond the Sea; by, or according to the Order and Rites of the Church of ROME, (and when *Canne* can prove that all or any of our Miniſters were thus made, as he hath confidently averred in print to thoſe, he calls, the *Higher Powers and Supream Authority of the Nation*, Let them be hanged for *Traitors* and *Anti-chriſtian Miniſters* in good earneſt, elſe let him be hanged in their ſtead, for this his impudent ſlander of them all, as well *Independents* as *Presbyterians*:) *Have of late years come and been ſent into this Realm of* England (and were any of our Miniſters ſuch, and not rather *Canne* himſelf, coming hither from *Amſterdam* for the purpoſes following) *and other the Queens Dominions* OF PURPOSE (AS IT HATH APPEARED, *as well by ſome of their own examinations* (now out of date) as *by divers other Manifeſt means and proofs* (more viſible of late years than ever) not only *to withdraw her Highneſs ſubjects from their due obedience to her Majeſty*, but alſo *to ſtir up and move Sedition, Rebellion, and open Hoſtility within the ſame her* Highneſs *Realms and Dominions, to the great endangering of the ſafety of her moſt Royal Perſon, and to the utter ruine, deſolation and overthrow of the whole Realm* (now effected as a Realm) *if the ſame be not the ſooner* (and now pray God it be not overlate) *by ſome good means foreſeen and prevented. For reformation whereof, be it ordained, &c.* That *All Prieſts* and *Jeſuits* (*Canne* cannot ſpy ſuch good friends within the Act, but deletes them out of it) *Seminary Prieſts, and other Prieſts whatſoever, made and ordained out of the Realm of* England, &c. *ſhall depart the Realm under the penalties therein mentioned.* Had *Canne* preſſed this Statute to thoſe he dedicates his Pamphlet, for the ſpeedy execution of it againſt thoſe many *Jeſuits* and *Seminary Prieſts* now in *England*, for their traiterous Practices and Deſignes therein mentioned, of late, and now driven on and almoſt compleated by them, it had been a commendable zeal; but not to write one word or ſyllable againſt theſe Romiſh Vermine, Arch-Engineers and Janizaries of the Romiſh See, now ſwarming among us, to ruine our Proteſtant Kings, Kingdoms, Parliaments, Laws, Liberties, Church, Miniſters,

Miniſters, Miniſtry, Religion, and foreign Proteſtant Kingdoms, States, Churches now engaged by them in bloody Warres, both by Land and Sea; and to omit the very name of the *Jeſuits* (the firſt Popiſh Agents mentioned and chiefly intended in this Act) and preſſe it only againſt our Miniſters Calling, Miniſtry, Tithes, Maintenance, of purpoſe to ruine them and theirs, and by conſequence our Church and Religion (the Deſigne and ſcope of his whole Pamphlet) is ſuch a malicious, unchriſtian, Antichriſtian Practice, as proclaimes him to all the world, either a new converted *Jeſuit*, or *Romiſh Factor*, under the Garb of an old *Anabaptiſt*, or an over-grown cankered *Anabaptiſt*, void of *Piety*, *Honeſty*, inſpired by the very * *Father of Lyes*. For not one of our Engliſh Miniſters I know or hear of (except two or three *Jeſuits*, and *Popiſh Prieſts* crept into livings in *Staffordſhire* and elſewhere very lately, I know not by whoſe favour or negligence) was ever ordained by any ſuch Juriſdiction or *authority*, as is here mentioned; which all our Miniſters (and their Ordainers too, whether Prelates or Presbyters) particularly and publickly abjured, both at the time of their reſpective *Ordinations* and *admiſſions* to their Benefices, and likewiſe when they took any *Degree of learning in our Univerſities*, by the two known *famous Oathes* of **Supremacy** and **Allegiance**, purpoſly made and ratified by * *ſundry, zealous, Proteſtant Parliaments againſt the uſurped Papal Juriſdiction and authority of the See of* Rome, *and the Popes, Jeſuits, Papiſts practices, to blow up, deſtroy our Proteſtant Kings, Parliaments, Laws, Liberties, Religion, and ſubvert our Kingly Government, whole State and Commonwealth, and for the better diſcovering of them*; yet lately ſuſpended, abrogated, as *dangerous unlawful Oathes*, by ſome of *Cannes* good friends, who would be reputed *Zealots* againſt the *Popes Iuriſdiction* and his *Creatures* too: Now how thoſe Miniſters of our Church, who thus abjure the *Iuriſdiction of* Rome, at the time of their very Ordination, (and their Ordainers too, before them) and ſince have done the like in *their Solemn League and Covenant*, can without the higheſt ſlander be ſaid to *derive their Miniſtry from it*; (and that by *Canne* and his

* John 8. 44.

* 1 Eliz. c. 2. 5 Eliz. c 1. 3 Jac. c. 4, 5. 7 Jac. c. 6. 17 Car. The Act for Triennial Parliaments.

his *Ieſuitical*, Anabaptiſtical Fraternity, who never took one of theſe *Oathes*, or the *Covenant*; and revile, repeal them as unlawful out of love to the Popes Juriſdiction, Jeſuits, Prieſts, their Jeſuitical, Treaſonable Conſpiracies, Treaſons, Practices, or for want of zeal againſt them,) Let the world and this ſlanderers own Conſcience (if he have any left) now determine. Beſides, who knows not (but this *Ignorawus*) that *the Rites* and Ceremonies of Ordination in the Church of *Rome*, recorded at large in *Ceremoniale, & Pontificiale Pontificum Romanorum*, and the ends of Ordination likewiſe (*viz. to ſay Maſſe, create their Creator, offer up Chriſt in Sacrifice at the altar to his Father, Invocate Saints, adore Images, yield Canonical obedience to the Pope and his Supremacy*, &c.) are far different from the form and ends of our *Miniſters Ordination in the Church of* England, preſcribed by the Parl. of 5. & 6. *Ed.* 6. c. 1. ratified by the *Statutes* of 1 *Eliz.* c. 1, 2. 5 *Eliz.* c. 1. 8 *Eliz.* c. 1. and 39 *Eliz.* c. 8. (made only by Proteſtant Parliaments) which as they particularly *condemn, renounce the Popes Power and Juriſdiction*; *ſo they declare and reſolve, our Miniſters Ordination to be lawfull*; and them * *in very deed to be Miniſters, and rightly made, ordained and conſecrated, according to Gods word*, without any derivative power or Ordination from the Church of *Rome*? Therefore for this *New old pander for the Whore of* Rome to averre, they *receive their Miniſtry and ordination thence*, is a **Notorious Ly**. Yea, but ſaith he, *Francis Maſon* of *Conſecration*, and Mr. *Yates* in his *Modell of Divinity* prove and confeſſe, *That the Miniſtry of the Church of* England (*eſtabliſhed by the Law of the Land*) **is derived from the Pope and Rome**. True, but in what ſenſe? onely by way of Succeſſion, as his own *Miniſtry* and *Faith* (if he hath any) were derived from *John* of *Leyden*: or juſt as our Bibles, Religion, Baptiſm, Churches were derived thence, and all now living with *Canne* himſelf, derived from *Popiſh Anceſtors*, (many even from *Popes, Popiſh Prieſts, Prelates, Friars*,) *by natural generation*, as their ſurnames diſcover. God uſed the * Popes of *Rome* and their Inſtruments to convert the *Britains* and *Saxons* from their *Paganiſm* to the *Chriſtian* (not *Papal* or *Roman*) *Faith*;

* 8 Eliz. c. 1. and Book of Ordination.

* See Antiqu. Eccleſ. Brit. Spelmanni Concil. Bp. Uſher Eccleſ. Brit. Antiqu. c. 1, 2, 3. &c. Beda Eccleſ. Hiſt.

Faith; which through Gods mercy hath continued amongſt us ever ſince; yet mixed of later times with manifold *Popiſh Errors* and *Superſtitions*. Theſe Errors, Superſtitions, our godly *Martyrs*, and by them our Kings and Parliaments diſcovering, did thereupon by ſpecial Acts of *Parliament* aboliſh, as derived from the Church of *Rome*, together with the * *Popes uſurped power*, and Gain, which they ſerved only to ſupport; retaining only the *Scriptures*, *Sacraments*, *Soul-ſaving Doctrines*, thence derived by ſucceſſion onely (but authoritatively, originally from God and Chriſt himſelf) with ſuch Godly, Orthodox Biſhops and Miniſters, who though firſt ordained in the Church of *England* when Popiſh, did yet renounce all her Popiſh Errors, Corruptions, with the Popes *Supremacy*, and all Popiſh additional *Rites* to the form of their *Ordination* and *Baptiſm*: (which made neither of them void in Subſtance, no more than their annexing of the *Apocrypha* to the *Canonical Scriptures*, made them uncanonical.) Theſe afterwards ordained other Biſhops, Miniſters without any *Popiſh Rites*, in ſuch manner as the Goſpel preſcribes: which Mr. *Maſon*, Mr. *Yates* and others prove againſt the Papiſts, to be *a lawful Ordination, though not made by the Popes Authority, nor according to former Popiſh Ceremonies*. In this Senſe onely, they write the bare *Succeſſion*, not the *Office and Calling of our Miniſters* (as this *woodden Canne* miſtakes) *was derived from the Church of* Rome; but their *Miniſtry* it ſelf *from Chriſts own Inſtitution*. And if this makes them *Popiſh* and *Antichriſtian*, then all our Proteſtant Kings, Parliaments, Magiſtrates, Judges, Officers of all ſorts muſt be *Popiſh* too, if not *Paganiſh*, becauſe their Predeceſſors were ſuch: and all Officers, Souldiers of the Army, and Anabaptiſtical Saints too, who have purchaſed any Lands, Rents, Revenues of *Abbies*, *Priories*, *Archbiſhops*, *Biſhops*, *Deans*, *Chapters*, *Archdeacons*, muſt likewiſe be both *Antichriſtian* and *Popiſh*; becauſe their Predeceſſors, who firſt enjoyed, and from whom they do derive them, were ſuch, at leaſt in their and *Cannes* repute. I hope therefore, they will all now renounce theſe their Purchaſes to avoid the Guilt and high ſcandal of *Popery* and *Antichriſtianiſm*; or diſclaim

* See Raſtals Abridgment, Tit. Proviſion, Premunire, Rome, Crown, Service and Sacraments, Mr. Fox Acts and Monuments. Biſhop Jewels Apology.

diſclaim this *Second, Loud-lying Voice* againſt our Miniſters and *their Miniſtry*, as a *Voice* only from a *prophane empty Canne*; not from a *Sacred Temple*, or Gods *holy Spirit*.

But to return from this neceſſary digreſſion, touching the *Lawfulneſs* of our *Miniſters Calling*, unto their *Tithes*; We have ſecondly in this Text, 1 *Cor.* 9. 13, 14. a Goſpel *Ordinance* for their very *Tithes*, confirmed by the old Levitical Law, and grounded on its Equity. But how doth this appear? By theſe emphatical words; **Even ſo hath the Lord Ordained** (in the Preterperfect Tenſe) *That they which preach the Goſpel, ſhould live of the Goſpel*; But where hath the Lord ordained this? The Apoſtle thrice reſolves expreſly, that he hath done it in the Levitical Law, *v.* 9. *For it is written in the Laws of* Moſes (*Deut.* 25. 4.) *Thou ſhalt not muzzle the mouth of the Ox that treadeth out the Corn*; *doth God take care for Oxen? Or ſaith he it* **altogether for our ſakes?** **For our ſakes no doubt this is written**: *that he that ploweth ſhould plow in hope, and he that threſheth in hope,* **ſhould be partaker of his hope**; Which he again recites, 1 *Tim.* 5. 18. If this Precept concerning the meat and maintenance of Oxen only in the Letter, though part of the Levitical Law, was doubtleſs written for, and really intended of the Miniſters of the Goſpels food and maintenance, and in full force under the Goſpel, as the Apoſtle clearly reſolves; then *a fortiori*, the Precepts of the Law concerning the food and livelihood of Gods Prieſts and Levites under the Law, by Glebes and Tithes, not purely Ceremonial (as I have already proved) muſt doubtleſſe be intended of them, and be in full force likewiſe in their natural, equitable Sence and Proportion, in relation to their Livelihood for preaching of the Goſpel; there being a greater Analogy, Proportion between them and Preachers of the Goſpel, than betwixt them and Oxen. To put it out of doubt, he ſubjoyns; *Do not ye know, that they which miniſter about holy things, live of the things of the Temple? and they which wait at the Altar, are partakers with the Altar?* To wit, by Gods expreſſe Ordinance in the Levitical Law, which *ye know*, and therefore I need not particularly cite the words, as I did the other, *of not muzzling*

muzzling the Ox, &c. which were more obſcure, and needed my former Paraphraſe on them; but thus mind you of them in the general: And then he inferrs and ſubjoyns: *Even ſo hath the Lord ordained* (to wit, by the very natural, moral Equity of the Lawes, Ordinances he made for the Prieſts and Levites Maintenance by Tithes, Glebes, and Free-will-offerings, for officiating in the Temple, and at the Altar under the Law) that the *Preachers of the Goſpel* (who now ſucceed, and ſupply their places, though in different ſervices in the Churches of Chriſt under the Goſpel) *ſhould live of the Goſpel*; *even ſo* fully, comfortably, and in ſuch ſort, as they did under the Law: Or at leaſt by this *Goſpel text*, ſuperadded to them by Gods Spirit. To make this out more fully, and clear it from the cenſure of *Judaiſm*, take notice of theſe four particulars.

1. That in the Holy Ghoſts Goſpel phraſe and language, there is a *Temple* among and for Chriſtians under the Goſpel, as well as among and for the Jews under the Law, (elſe *Cannes Voice* from the *Temple*, if there be no ſuch place, muſt be thus amended in his next Edition: *A Voice* from the *Canne* or *Alehouſe*) and *that this Temple is nothing elſe, but the Church and Saints of Chriſt*, 2 *Cor.* 6. 16. 1 *Cor.* 3. 16, 17. *chap.* 6. 19. *Epheſ.* 2. 21. 2 *Theſſ.* 2. 4. *Rev.* 3 12. *chap.* 7. 15. *chap.* 11. 1, 2, 19. *chap.* 14, 15. *chap.* 15. 5, 6, 8. *chap.* 16. 1, 17. compared together.

2. That Chriſtians under the Goſpel, have likewiſe an *Altar* as well as the Jews, though different from theirs, *Heb.* 13. 14. *We have an Altar whereof they have no right to eat which ſerve the Tabernacle*; oft mentioned, *Rev.* 6. 9. *chap.* 8. 3, 5. *chap.* 9. 13. *ch.* 14. 18. yea coupled with the Temple, *Rev.* 11. 1. *Riſe, meaſure* **the Temple of God and the Altar.**

3. We have Sacrifices to be offered in this Temple on the *Altar*, as well as the Jews in theirs. 1. The *Sacrifice of Prayer*, *Rev.* 8. 3, 4, 5. 2. The *Sacrifice of Praiſe*, *Heb.* 13. 15. 3. The *Sacrifice of Charity*, *alms* and *good works*, *Heb.* 13. 16. 4. *Our own bodies*, which *we muſt preſent as a living Sacrifice, holy, acceptable unto God*, by ſerving him according to his word, as *rational men*, not beaſts, that were both *ſkin*

and ſacrificed under the Law, *Rom.* 12. 1.

4. We have *Prieſts likewiſe to offer up theſe ſpiritual Sacrifices*, 1 Pet. 2. 9. Rev. 1. 6. chap. 5. 10. chap. 20. 6. And theſe are three. 1. Every ſanctified Chriſtian, who muſt offer up the *Sacrifices of Prayer, Praiſe, alms*, and his own *body to God*, in his private Cloſet and Family. 2. The Miniſters of the Goſpel, who muſt continually offer up theſe Sacrifices in the peoples behalf, in publick here on earth, in the Temple, for which we are to render them, not only Tithes and Glebes, but a Free-will-offering of bounty and charity beſides, a *ſacrifice acceptable and well-pleaſing to God*, Phil. 4. 16. 3. Chriſt Jeſus himſelf, our *Altar* and *High Prieſt* too, *now ſitting in heaven*, Heb. 13. 15. cap. 2. 17. c. 4. 14, 15. c. 5. 10. c. 6. 20. c. 7. 17, 20, 21, 22, 27, 28. c. 8. 1. c. 10. 21. And if Chriſtians have thus even under the Goſpel a *Temple*, an *Altar*, *ſpiritual Sacrifices*, *Prieſts* to *officiate* in, at them, and *offer up* theſe *Sacrifices* to God in publike, as well as the Jews; Why the *Prieſts*, *who miniſter about holy things* in this Evangelical Temple, wait continually at this ſpiritual Altar, offer theſe ſpiritual ſacrifices publikely unto God thereon, adminiſter the Sacraments, bleſſe the people, and preach the Goſpel likewiſe to them (as the Jewiſh *Prieſts and Levites did teach, inſtruct and bleſs the people in the Law, and kill the Paſſeover*, 2 Chron. 27. 7, 8, 9. c. 30. 15, 16, 17. cap. 35. 2, 3. cap. 15. 3. Ezra 7. 25. Neh. 8. 5, to 12. Numb. 6. 23, 24, 25.) ſhould not receive both Glebes, Tithes, and voluntary Oblations from the people, as well as the Prieſts and Levites did under the Law, by vertue of the ſelf-ſame Levitical law of God, by which they claimed them (they being both the Prieſts of the ſelf-ſame God, and both executing the ſelf-ſame Prieſtly office in a different manner, and that by the Apoſtles own Argument, intention, and poſitive reſolution in this Goſpel text) let *Canne* and all other oppugners of their Tithes reſolve me and others, from as clear Goſpel texts as theſe I have here alleged, and others formerly inſiſted on in the firſt Propoſition, or elſe yeeld their cauſe for ever loſt.

I ſhall cloze up all with two other Goſpel texts, moſt urged and abuſed by thoſe now in power in their own caſes, who moſt of all forgot, tranſgreſſed, oppugned them here-

toſore

toſore in other mens. The firſt is, 1 *Pet.* 2. 13, 14. *Submit your ſelves* **to every Ordinance of man** *for the Lords ſake*, whether it be **to the King as ſupreme**, or **unto Governours**, &c.

The Second, Rom. 13. 1, 2. *Let every ſoul be ſubject unto the Higher powers, for there is* **no Power but of God**: *The powers that are, are ordained of God; whoſoever therefore reſiſteth the power, reſiſteth* **the Ordinance of God**; *and they that reſiſt ſhall receive to themſelves Damnation.* That theſe two Scriptures extend only to *lawful hereditary, or elective Kings, Governours, Higher powers*, and that in their lawfull commands, alone; not to Uſurpers, Tyrants, Invaders of the peoples Rights, Laws, Liberties, Properties, Lives, (who may and ought to be reſiſted, as well as any other Theeves, Robbers, Invaders, Murtherers whatſoever) I have largely proved in *My Second Part of my Soveraign Power of Parliaments and Kingdoms* (Authorized *by the Commons Houſe of Parliament*) *p.* 102, *to* 131. to which I ſhall referr the Reader for ſatisfaction, not being the point in iſſue, to which alone I ſhall apply them. In the former Text laſt inſiſted on, we had an *Ordinance of God himſelf* for the Maintenance and Tithes of the Preachers of the Goſpel: here we have, *two Goſpel commandements* to *ſubmit* **to every Ordinance** of our lawfull Governours, and Higher Powers (agreeable to Gods Ordinances, or not repugnant to them) *for the Lords ſake*, & not to reſiſt them: for though the *Ordinances* themſelves be made but by men, and in that ſence ſtiled, *every ordinance of man*; yet the *Powers* that make them, *are ordained of God*; therefore *thoſe who reſiſt them* in their humane ordinances, though but in humane things, do therein *reſiſt the very* **Ordinance of God**, eſpecially in things divine, commanded by and approved in Gods own *ſacred Word*. Now the Maintenance of Gods Miniſters by *Tithes*, is an expreſſe *Ordinance* of God himſelf, both before and during the law, and under the Goſpel too, preſcribed, warranted by all the forecited Texts: And there are infinite* Laws, Statutes, Decrees, Canons, **Ordinances** of juſt and lawfull Chriſtian *Emperours, Kings, Governours, Parliaments, States, Councils, Synods*, and all higher Powers,

* See Mr. Seldens Hiſtory of Tithes, c. 5, 6, 7, 8, 10. Bochellus Decr. Eccleſ. Gal. l. 6. Tit. 8. de Decimis.

as well Civil as *Eccleſiaſtical*, in all *Chriſtian Kingdoms, States, Churches*, eſpecially in our own, for the eſtabliſhment and due payment of them to the Miniſters and Preachers of the Goſpel: Therefore they are duely, conſtantly, chearfully to be paid unto them by all Chriſtians and Profeſſors of the very Goſpel, and cannot, may not be oppugned, detained, ſubſtracted, reſiſted by *John Canne* or any of his Confederates, nor abrogated by any pretending to *Power Ordained by God*, without *reſiſting the Ordinance of God* himſelf, yea *fighting againſt him*; as theſe Texts and *Acts* 5. 39. reſolve. For which they *ſhall receive to themſelves damnation*, though they dream (as many now do) they ſhould merit heaven and ſalvation too, by ſubſtracting, ſubverting both Tithes and Miniſters, even by *open armed violence*, if they cannot accompliſh it by *Jeſuitical Policy*, and *pious frauds*. And thus much for the confirmation of the *Second Propoſition* by Scripture Texts and Preſidents.

For humane Authorities, that *Tithes are lawfull and due to Miniſters by a Divine Right even under the Goſpel*, I could cite very many, were I * near my Library and Books as heretofore, but being far diſtant from them, I ſhall trouble you onely with a Catalogue of ſuch as I have by me, or remember: * Fathers of this Judgment and opinion you may peruſe *Origen* Homil. in Numeros, c. 18. St. *Ambroſe in Sermone Quadrageſimæ*, cited by *Gratian Cauſa* 16. *qu.* 7. St. *Hierome* on *Mal.* 3. and St. *Auguſtine* De Tempore *Serm.* 219. *De Reddendis Decimis Tom.* 9. both cited by *Gratian Cauſa* 16. *qu.* 1. For *Councils*, you may peruſe *Concilium Rothomagenſe & Magotienſe* in *Gratian Cauſa* 16. *qu.* 7. *Concilium Matiſconenſe* 2. Anno 588. *Concilium apud Solemanum* Anno 1266. *Synodus Rotbingue* Anno 1581. *Concilium Trecenſe* Anno 1427. (which reſolves, *Decimæ fuerunt à DEO primitus Inſtitutæ; & Præcipiuntur ſolvi tam de veteri, quam de Novo Teſtamento*) *Synodus Lingonenſis* Anno 1404. *Synodus Turonenſis* Anno 1588. *Concilium Tridentinum* & *Tholoſanum*, Anno 1591. which decree, That the payment of Tithes, *Divino jure cautum eſt, ſacriſque utriuſque Teſtamenti libris confirmatum.* All theſe Collected together by *Bochellus Decreto Eccleſiæ Galicanæ* l. 6. *Tit.* 8.

* This was penned at Swainſwick in the long Vacation 1653.

* See Dr. Tilleſlee his Animadverſions on Mr. Seldens Hiſtory of Tithes, where moſt of the Fathers & antients are cited at large.

Tit. 8. *De Decimis, Concilium Tridentinum*, ſeſſio. 25. c. 12. The Council of *Orenth* An. 1549. with many more recorded in *Binius, Surius, Crab, Caranza, Merlin, Syrmond*, and other Collectors of the Decrees of Councils, reſolve, *Tithes to be due to the Miniſters of the Goſpel by Divine Right, ratified both by the Old and New Teſtament.* For forein popiſh (*a*) Authors, *Aimericus* Biſhop of *Poitiers* in *France* in a Synod there held, *Anno* 1367. *Enjoyned all Chaplains on Lords-dayes and Holy-dayes diligently to declare to the people in time of Maſſe, and likewiſe in their Sermons under pain of Excomunication*, Qualiter *Ex præcepto Divinæ Legis*, quilibet *Catholicus tenetur ſolvere Eccleſiæ decimas de omnibus licitè acquiſitis:* Gratian *the Canoniſt Cauſa* 16. *qu.* 1. *&* 7. with *John Thiery*, and other Gloſſers on his Text; The *Clergie* of the *Dioceſſe* of (*b*) *Paris* & *Troyes* in *France*, mentioned in an Edict of *H.* the 2. of *France*, An. 1542. & of the Clergy of *Poiſſy*, recited in an Edict of *Charls* the 9. *An.* 1562. for payment of Tithes, as **introduced & inſtituted by divine right.** *Hoſtienſis* in his *Summa Aurea, Angelus de Clavaſio* in his *Summa Angelica: Baptiſta Tuvomala*, in his *Summa Roſſella*, *Tit. Decimæ*; *Innocentius, Reſ. de Decimis, Albertus Pius Carpenſis, Rebuffus de Decimis, Tyndarus* in his ſpecial Tract *de Decimis*, printed at *Colen* Anno 1590. and generally all other Canoniſts. *Alexander Alenſis Summa Theol. parte* 4. *qu.* 2, 3, 4. *Richardus de Media villa in lib.* 4. *Sentent. Diſtinct.* 17. and moſt other (*c*) Schoolmen on that place. *Aquinas* 2. 2. *quæſt.* 87. with moſt Commentators on him, there aſſert, *That Tithes are even at this day due to Miniſters*, **Jure Divino**, in *quantum ſunt à jure Naturali & Morali*, but not as they were Ceremonial. Popiſh old and New *Expoſitors, Commentators* on *Gen.* 14. & 28. *Levit.* 27. 2 *Chron.* 31. *Neh.* 10. & 13. *Mal.* 3. *Mat.* 10. *Luke* 10. *Rom.* 16. 1 *Cor.* 9. *Gal.* 6. 6. 1 *Theſ.* 5. *Heb.* 7. 1 *Tim.* 5. are all of the ſame opinion, and moſt Proteſtant Expoſitors likewiſe. Yea St. *Briget* in her *Revelationes Extravagantes*, cap. 83, 84. will reſolve our female *Quakers* (who now pretend to immediate *Extravagant Revelations* as well as ſhe) *That thoſe do ſpoil Chriſt himſelf* **of his Right, who do not pay Tithes to him** *and his Miniſters*; and that by a revelation from Chriſts own mouth. Therefore the Jeſuits, popiſh Prieſts, Papiſts activity, buſineſs now in declaiming againſt *Engliſh*

a Bochellus Decret. Eccleſ. Gal. 6. Tit. 8. c. 8. p. 904.

b Edicts & Ordenances, Tom. 4. p. 493.

c Thomas Waldenſis Doctrinalis Fidei l. 2. Artic. 3. c. 64, 65.

Engliſh Proteſtant Miniſters *Tithes* as *popiſh* and *antichriſtian*, againſt the Decrees, Reſolutions of all their own *Councils*, *Canoniſts*, *Caſuiſts*, *Schoolmen*, *Expoſitors*, *Popes*, can proceed from no other ground but a malicious deſign to ſubvert, ſtarve, ruine our Proteſtant Miniſters for want of maintenance, and thereby to extirpate our Religion to advance their own in its place, and then they will cry and ſet up Tithes again as much as ever. The judgement of Forein Proteſtant Divines concerning the *Divine right* of Miniſters maintenance, and that by Tithes where ſetled, and the Sacrilegious impiety of thoſe, who would rob them of it, you may read in their *Commentaries* and Expoſitions on the Texts forecited. Let learned *Nicholas Hemingius* ſpeak for them all in his words already cited; and in his *Expoſition* on *Gal. 6. 6. p.* 175. *Dicit Scriptura, Bovi trituranti non obligabis os. Et dignus eſt Operarius mercede ſua:* Indigniſſimus igitur Chriſtiano nomine cenſendus eſt, *qui Miniſtros Evangelii totius Eccleſiæ curam gerentes negligit.* **Beſtia quavis immanior eſt** (Let *Canne* and his Confederates remember it) *qui eos odio proſequitur & proſcindit, quorum Miniſterio ad ſalutem, & immortalitatem invitatur. Sed proh dolor! bona pars mundi* (and never ſo much as now) *huc incumbit,* **ut pottus aliquid adimat Miniſterio, quam addat**, *tanta eſt ingratitudo & perverſitas*, etiam illorum, qui ſacrilege audeat gloriari de Chriſtiano nomine. *Horum ſanè factum*, nihil differre arbitror à ſacrilegio & latrocinio, cujus pœnas olim luent architecti et fabri hujus mali. *Non eſt quod quiſquam quærat ſubterfugia, quibus ſe excuſet, cur minus ſit Liberalis erga Miniſtros Evangelii: Oculos quidem hominum fallere poteſt; ſed Deus non fallitur, in cujus contemptum alia atque alia prætexunt ingrati. Hic tres Loci obſervantur: Primus, Quod victus et alia Officia debeantur œconomis myſteriorum* Dei, *ſeu Catechęſis. Secundus*, Quod pernicioſus error ſit, non prudentia, defraudare miniſtros ſua debita mercede. *Tertius, Quod Spiritus Sanctus in Paulo interpretetur*, Deriſionem Majeſtatis divinæ eſſe negare victum et alia officia verbi doctoribus.

‖ Operum Tom. 1. Tiguri. 1581. f. 273.

I ſhall ſubjoyn to him theſe memorable ſeaſonable Paſſages of ‖ *Huldricus Zuinglius*, in his *Brevis Paſtorum Iſagoge*; where he reſolves thus. *Quotquot ergo hac tempeſtate noſtra di-*

divini verbi patrocinio, et falſo prætextu conſiſi debitos Cenſuret **Decimas,** *et alia hujuſmodi quæ juſtis Legibus ſolvere jubentur, negare inſtituunt, omnes hi hujus præcepti ſententia damnantur, quo monemur, Ne quis furtum faciat: quin hoc ipſo* **Reliquis furibus pejores ſunt, quod furto ſuo prætextum quendam et patrocinium ex Chriſti doctrina adducere conantur.** *Quod ſi eo res redigatur, ut debita ſingulis impune negare liceat, et nulla legitimi Magiſtratus cura ſit et ratio, nullus denique honeſtarum legum reſpectus, quis non videt* **quanto tutius fuerit cum immaniſſima Turcarum Gente, quam cum hujuſmodi Hominibus omnis æquitatis et juſtitiæ negligentibus converſari?** *Nec enim ulla poteſt in Deum dici* **Blaſphemia atrocior,** *nulla enim re magis ipſius nomen infamari, quam ſi hujuſmodi* **Fraudes et Impoſturas nequiſſimas,** *nominis illius prætextu, et* **Religionis Titulo** *Defendere conemur.* Let our *Anabaptiſts, Quakers, Tith-detainers,* conſider and tremble at it. In his Book * *De Duplici Juſtitia, Divina & Humana:* treating of Tithes and their diverſe kinds, he concludes thus. "De iſtis vero **Decimis,** quæ "**Spiritualium** vel **Clericorum** (ut vocant) ſunt, vel il- "lorum ære redemptæ, conſtanter affirmo, **eas omnino** "**reddendas eſſe,** quamdiu Magiſtratus has ſolvere jubet. "Quin et illud Magiſtratui licere dicimus, ut ſi inobedi- "entes, et has ſolvere nolint, **juſto Imperio ad harum ſo-** "**lutionem cogat.** Decimarum enim tranſlatio communi "Magiſtratuum conſenſu inſtituta eſt, et juxta Decimam "æſtimationem omnes fundi, agri et prædia vel vilius vel "carius quoque divendita et empta ſunt. Quiſquis vero "contra communem illum legitimi Magiſtratus conſenſum "ex proprio animi ſui arbitrio et conſilio privato **Deci-** "**mas negaverit,** Magiſtratui reſiſtit quiſquis talis eſt, qui "vero Magiſtratui ſeſe inobedientem exhibet, Deo quoque "reſiſtit, ut ſuperius abunde ſatis demonſtratum eſt. *He* "*concludes thus,* **Singulorum Officium eſt decimas ju-** "**ta Magiſtratus Sententiam et Decretum ſolvere;** nec "enim quiſquam hominum **privato et violento conſilio** "**quicquam hic tentabit niſi furum et raptorum Judicium** "**ſubire cupiat.**

* Operum Tom. 1. f. 319. b.

Learned *Gulielmus Stuckius,* Antiquitatum Convivalium

l. 1.

l. 1. c. 19. *De Decimis, Stipendiis, atque Salariis eorum qui Eccleſiis præſunt*; proves from the example of *Abraham* and vow of *Jacob*, "Conſuetudinem Decimas dandi etiam "ante legem fuiſſe uſitatam. Veriſimile etiam eſt Ethni-"cos ab illis commemoratis exemplis tritum illud ſuum "et uſitatum prædæ, ſpoliarum, et quicquid ab hoſtibus "captum eſt, **Decimam** Jovi cæteriſque Diis vovendi ſol-"vendique morem traxiſſe, cujus multa ſane illuſtria ex-"empla extant apud *Alexand. ab Alex. l.* 3. *Genial. c.* 22. Then he ſhews how God preſcribed them to the Levites and Prieſts, that the payment of them continued in Chriſts time, and was revived by Chriſtian Emperors and Magiſtrates, as *Conſtantine*, *Charles the Great*. Concluding thus. "Ut ergo impie agunt illi Magiſtratus, qui bona Eccleſiæ "dicata ad ſe rapiunt, vel ad alios uſus transferunt: ita "**Impii et Sacrilegi ſunt privati Homines**, qui non mo-"do nihil pro ſuis facultatibus conferunt ad Miniſtri Ec-"cleſiaſtici et Scholarum conſervationem, **ſed Decimas et** "**Cenſus debitos**, jam antea Eccleſiæ dicatos, vel **omni-**"**no non ſolvunt**, vel non ea, qua par eſt fide, &c. Itaque "mirum non eſt multa quotidie cum privata, tum publi-"ca mala, annonæ præſertim caritatem ingruere, Cum "**Decimæ** aliique Cenſus ad Eccleſiarum Scholarumque "conſervationem pertinentes, vel negantur, vel maligne "perſolvantur.

For our own Domeſtick Councils, Parliaments and Writers Judgements herein; * *Egbert* Archbiſhop of *York* in his *Excerptions* about the year of Chriſt, *An.* 750. *c.* 4. 99, 100. The National Council of *Calchuth* under King *Oſwald* and *Offa*, *ann.* 787. *c.* 17. forecited. The famous Council of *Grateley*, under King *Athelſtan*, *ann.* 928. *cap.* 1. *De Decimis ſollicite reddendis*. *Odo* Archbiſhop of *Canterbury* in his Conſtitutions, *ann.* 943. *c.* 10. *De Decimis reddendis*. The *Canons* under King *Edgar*, about the year 967. *Can.* 54. The Eccleſiaſtical laws of King *Æthelred*, *ann.* 1012. *cap.* 4. The Eccleſiaſtical laws of *Edward the Confeſſor*, *c.* 8. confirmed by *William the Conqueror*. The Popiſh Schoolmen, Canoniſts, and Commentators on the Texts forecited, (whoſe names I pretermit) the ‖ *Convocation of England*, *an.* 5 *H.* 6. and

* Spelman. Conc tom. 1. p. 259, 268, 396, 347, 402, 418, 554, 620. Gulielmi Lambardi Archaion. 11

‖ Seldens Hiſtory of Tithes c. 7. p. 171

and the *Petition* of the *Engliſh Clergy* in Parliament, 50 E. 3. rot. Parl. n. 199. reſolve in poſitive terms, That *Tithes are due to God and his Miniſters under the Goſpel, by Divine Right.* The ſame is aſſerted by divers of our Proteſtant Divines, particularly by Dr. *George Carleton*, in his *Treatiſe* intituled, *Tithes proved* to be due by a Divine Right, printed at *London* 1606. By Dr. *William Sclater* his Miniſters Portion. By *Richard Eburne* his Maintenance of the Miniſtry, *London* 1609. By *Richard Mountague*, in his *Diatribe* on the firſt part of the *Hiſtory of Tithes*, London 1628. by *Robert Tileſlee* his *Animadverſions* on Mr. *Seldens Hiſtory of Tithes*, London 1619. Mr. *Samuel Purchas* in his *Pilgrimage*, l. 2. c. 7. with ſundry others. And though one or two *Engliſh Writers* are of a different opinion, yet they all accord, that being ſetled by our laws, they are duely to be paid, even in point of juſtice and conſcience; that they are not ſimply unlawfull; but a juſt and fitting maintenance under the Goſpel, which Mr. *Selden* in his *Hiſtory of Tithes* & *Review* thereof doth affirm, and no wayes oppoſe: Seeing then all theſe, with the laws of ſundry other Kings, Nations, and Authorities of all ſorts, conclude them to be of *Divine Right*, and conclude it both a *grievous Sinne* and *Sacrilege* againſt God to ſubſtract or aboliſh them; and thoſe who oppugn their *Divine Right* under the Goſpel, do affirm, *it is no ſin, but a bounden Debt and Duty to pay them, as ſettled by humane Grants, Donations, Vows, Laws, Canons, Conſtitutions, Preſcriptions time out of minde*; how any bearing the name of Chriſtians, can or dare with open face oppugn, detain, or attempt their total abrogation now, as *Jewiſh* or *Antichriſtian*, I referre it to their own conſciences, and others reſolutions to determine.

I ſhall anſwer one grand Objection againſt Miniſters Tithes under the Goſpel; and ſo cloze up this Chapter. *Neither Jeſus Chriſt himſelf, nor his Apoſtles, nor the Miniſters of the Primitive Church for two or three hundred years after them, received Tithes for preaching the Goſpel, but lived onely upon the peoples alms and voluntary contributions. Therefore the Miniſters of the Goſpel likewiſe after them ought to receive no Tithes of the people for preaching the Goſpel, but to live upon Alms* *Obiect.*

ond voluntary contributions, as they did. This was *William Thorps* chief Argument against Tithes, *Fox Acts and Monuments, vol.* 1. *p.* 699, 700. who addes, *That those Priests, who will challenge or take Tithes, deny that Christ is come in the flesh, and do the Priests Office of the Old Law, for whom Tithes were granted, for else Priests take now Tithes wrongfully*; citing this, not as his own, but a *Doctors opinion*, whose name he remembred not, but thought it was St. *Jerome*; (or rather St. *Cume*) in his *New Voyce*, p. 13, 14, 15. who delivers this for Orthodox Doctrine; which St.[a] *Jerome* directly contradicts, with all other *antient Doctors* I have read.

a See Gratian Caus. 16. qu. 1.

Answ. *Answ.* To this I reply, 1. That Christ and his Apostles lived amongst the Jews, who at that time were obliged by Gods *own Law to pay their Tithes only to such Priests and Levites as were of the Tribe of Levi, of which Tribe Christ and his Apostles were not*; *therefore they challenged not Tithes from them*, Heb. 7. 5. to 15.

2. They then paid *their Tithes duly to their Priests and Levites* (mentioned John 1. 19.) for which Christ *commended them*, resolving they *ought not to omit it*, Mat. 23. 23. Luke 11. 42. ch. 18. 12. Therefore it was no reason they should pay them over again to Christ or his Apostles (no more than Papists, who pay Tithes in kind against their wills unto our Ministers, though not to their own Priests, but only voluntary Contributions) whiles their Priesthood stood in force, which they generally submitted to.

3. The total abrogation of the Levitical Priesthood and Ceremonies by the death of Christ, was not *certainly known to, nor resolved by the Apostles and believing Jews or Gentiles, till some years space after our Saviours Ascension, as is evident by* Acts 15. in the great case of *Circumcision*, about which there was a *Synod* assembled; by Pauls *circumcising* Timothy *after this, because of the Jews*, Acts 16. 3. his *purifying himself, and shaving his head after the Jewish manner, many years afterward*, Acts 21. 20, to 28. which he being a *Jew, was obliged even then to observe to avoid scandal, but not the Gentiles.* Therefore Tithes amongst the Jewes upon this account, were then still paid to their Levitical Priests, not to the Apostles.

4. Though

4. Though Chriſt whiles on earth, received no Tithes from the Jewes, yet he had a juſt Right, Title to Tithes from *Abraham* and all his Poſterity, yea from the Levitical Prieſts themſelves (eſpecially after their abolition) as he was a Prieſt for ever after the order of *Melchiſedeck*, to whom *Abraham* himſelf and the *Levites then in his loins paid Tithes of all*, Heb. 7. 1, to 15. (of which at large before:) Therefore he had a juſt Right to receive Tithes from them, both before the inſtitution, and after the abolition of the Levitical Prieſthood, which he might have lawfully claimed, exerciſed, and his Apoſtles likewiſe in his Right, though they did it not. We read that Chriſt had a juſt *Right*, *Title* by *Inheritance*, and lineal deſcent from his *Father King David*, to the *Temporal Crown and Kingdome of Judah*; being therefore ſaid by the Wiſe men, *Mat.* 2. 2. **to be born King of the Jews** (an unanſwerable Argument for the lawfullneſſe, Excellency of Hereditary Titles to Crowns and Kingdomes, before that of Election only, wherewith I frequently ſilenced vapouring Souldiers againſt Hereditary Kingſhip, being the very Title of Chriſt himſelf, both to his (a) *Spiritual* and *Temporal Kingdome*, and that which (b) *God inſtituted* amongſt his Church, people, as the beſt, ſureſt of all other, (c) taken up by moſt Heathen Nations;) Now though Chriſt neither claimed nor exerciſed this his Temporal Right, but *avoided* it, *when the people would have made him King by force*, John 6. 15. *who yet after cryed him up for the King of Iſrael*, John 12. 13, 15. which even *Pilate* himſelf acknowledged, when he *ſaid unto the Jews* **Behold your King:** demanded of them, **Shall I crucifie your King?** and wrote, fixed this Title on his Croſſe, **Jeſus of Nazareth King of the Jews**, *John* 19. 14, 15, 19. will, or can *John Cunne*, or any other of his antimonarchical confederates, hence juſtly infer; that it was unlawfull for Chriſt himſelf, Right Heir by Deſcent to his Hereditary *Temporal* Kingdome, kept and thruſt out thereof by *uſurping* Herod (who *murthered all the infants in* Bethlehem, *and the Coaſts thereof that were two years old and under, and would have murthered our Saviour himſelf to ſecure his own uſurped Power*, Mat. 2. 13, 16. ſuch is the bloody

a Luke 1. 32, 33. Rev. 22. 16. Iſa. 9. 6, 7. Jer. 25. 5. c. 30. 9. c. 33. 17, 21, 26. Ezech. 37. 24, 26.

b Gen. 49. 10. Deut. 17. 20.

c 1 Sam. 7. 12, to 24. 1 Kings 2. 4. c 8. 20. c. 9. 5. c. 15. 3, 4. Pſ. 89. 3, 4, 28, to 39. Pſ. 132. 11, 12, 13. 2 Chro. 6. 10, 16, 17. c. 2. 11. c. 13. 5. c. 7. 18. c. 21. 7. c. 23. 3. Jer. 17. 24, 25, 26. c. 22. 3, 4. c. 33. 17, 22.

c 2 Sam. 10. 1. 1 Chro. 19. 1. 2 Kings 3. 26, 27. c. 13. 24. c. 14. 37. Iſa. 19. 11. c. 37. 38.

cruelty, Jealouſie of Uſurpers,) to have claimed or exerciſed this his juſt, Hereditary Right to the Crown? or unlawfull for the people to have thruſt out this bloody Intruder *Herod*, by force from his uſurped Authority, and made Chriſt King as they intended? or becauſe Chriſt did then voluntarily forbear, relinquiſh his Temporal Right to *Herod*, will it thence neceſſarily follow, that it is therefore unlawfull, for any other Hereditary Chriſtian King, or Right Heir to a Crown, kept from, or thruſt out of his Throne, Kingdome by armed violence, againſt the generality of his peoples deſires, by any aſpiring, uſurping *Herod*, to lay claim to his Crown, Kingdome, or for the faithfull, natural born Subjects, according to their duty, Oathes, Allegiance, to endeavour by all lawfull means, and open force to expell, dethrone ſuch *Herods*, and Crown, ſet up their lawfull Soveraign on the Throne of the Kingdome? Doubtleſſe they cannot be ſo abſurdly ſtupid, to affirm it; ſeeing *Jehoiadah the high Prieſt, the Captains of Hundreds*, Levites, *Souldiers and people* too, *thruſt out* and *ſlew with the ſword* Athaliah (the bloody Uſurper of the Kingdome and Throne of *Judah*) in the ſecond year of her Uſurpation, crowned *Joaſh* **the Kings Son**, *King, as the Lord had ſaid* **of the Sons of David**, *and ſet him* **upon the Throne of the Kingdome**: whereupon **all the people of the Land rejoyced, and the City was quiet**: as is recorded at large to their eternal Honour by God himſelf, and for others imitation in the like caſe, 2 *Chron.* 23. and 2 *Kings* 11. The rather, becauſe all other men by our Laws may juſtly lay claim to, and repoſſeſſe themſelves of ſuch Lands, Houſes, Goods, as others forcibly detain or take from them againſt all Law, Right, notwithſtanding Chriſts Non-claim to his Rightful Crown: Therefore by the ſelf-ſame Reaſon our Miniſters of the Goſpel now may lawfully challenge and take Tithes from the people, though Chriſt and his Apoſtles did it not, albeit they had a juſt Right and Title to them, which they might have exerciſed had they pleaſed without Sin, or *Judaiſm*, as our Miniſters do now, as *Paul* reſolves in 1 *Cor.* 9. 4, 5, 6, 15, 18. To clear which Right from *Judaiſm* and all other cavils beyond

beyond all contradiction, I ſhall cite only two Prophecies, relating joyntly to *Chriſts Kingdom*, and Miniſters under the Goſpel. The firſt is *Jer.* 33. 15. to the end. "In thoſe "dayes and at that time will I cauſe the Branch of Righte-"ouſneſs to grow up unto *David*, and he ſhall execute "Righteouſneſſe and Judgement in the Land. In thoſe days "ſhall Judah be ſaved, and Jeruſalem ſhall dwell ſafely, and "this is the name wherewith he ſhall be called, The Lord "our Righteouſneſs. For thus ſaith the Lord, *David* ſhall "never want a man to ſit upon the Throne of the houſe of "Iſrael: Neither ſhall the Prieſts, the Levites, want a man "before me to offer Burnt-Offerings, and to kindle Meat-"Offerings, and to do Sacrifices continually. Thus ſaith "the Lord, if you can break my Covenant of the day, and "my Covenant of the night, ſo that there ſhould not be "day and night in their ſeaſon: then may alſo my Cove-"nant be broken with *David* my Servant, that he ſhould "not have a Son to reign upon his Throne, (therefore our *Covenants*, *Oaths* to our Kings, their Heirs and Succeſſors, ſhould be as ſtable, as inviolable, and ſtrictly obſerved, as Gods to *David* and his Poſterity, Pſ. 89. 3, 4, 34. Pſ. 132. 11, 12. Hebr. 6. 17, 18. Pſ. 15. 4. Eccleſ. 8. 2. Gal. 3. 15, 17.) "**and with the Levites the Prieſts my Miniſters.** As "the hoſt of heaven cannot be numbred, neither the ſand "of the Sea meaſured, ſo will I multiply the ſeed of *David* "my Servant, **and the Levites that miniſter unto me**, &c. The ſecond is *Iſa.* 66. 18, to 20. "I will gather all nations "and tongues, and they ſhall come and ſee my Glory, and "I will ſet a Sign among them, and I will ſend thoſe that e-"ſcape of them unto the Nations, and to *Tarſhiſh*, &c. and "**to the Iſles afar off** (whereof *England* is chief and prin-"cipally intended) And they ſhall bring all your Brethren "for an * Offering unto the Lord out of all Nations, upon "Horſes and in Chariots, and in Litters, and upon Mules, "and upon ſwift Beaſts, **to my holy Mountain in Jeruſa-"lem**, ſaith the Lord, as the Children of Iſrael bring an "Offering in a clean Veſſel **unto the Houſe of the Lord**, "And **I will alſo take of them for Prieſts and for Levits**, "ſaith the Lord: From which Texts I ſhall obſerve;

* See Rom. 12. 1.

1. That

1. That as Chriſts Title to his everlaſting Spiritual Kingdom under the Goſpel, over all the converted Gentiles as well as Jews, is expreſly ſet forth to be neither elective, nor by conqueſt, but by DESCENT, HEIRSHIP and lineal ſucceſſion after the fleſh from *King David*; Whence he is ſtiled *Heir of all things*, Heb. 1. 12. And *the Lord ſhall give unto him* THE THRONE OF HIS FATHER DAVID, and HE *ſhall reign over the Houſe of* Jacob *for ever, &c.* Luke 1. 32, 33. Ezech: 27. 22, 24. Jer: 23. 4, 5. c. 33. 14, 15, 16. even as all the regenerated Sons of God are by their Right of Son-ſhip, and new-birth, in like ſort intituled to the *Kingdom of heaven* (whence they are ſtiled HEIRS and INHERITORS OF THE KINGDOM, Jam: 2. 5. Gal: 3. 27. Rom: 8. 17. Titus 3. 17. Heb: 1. 14. chap: 6. 17. 1 Pet: 3. 7. Mat: 25. 34. and *this Kingdom* THE INHERITANCE OF THE SAINTS, Col: 1. 12. Epheſ. 1. 11, 14, 18. 1 Pet: 1. 4. Acts 20. 32. an unanſwerable argument, that Heirſhip and Birthright is the Beſt, Sureſt, Juſteſt, Honorableſt, Lawfulleſt Title of all other to *Crowns*, *Kingdoms*, and *Poſſeſſions* on earth, being the very Title of Chriſt himſelf to his everlaſting Kingſhip, Kingdom, and of the Saints in and by Chriſt, to the *Kingdom of heaven it ſelf*, *and Crown of Glory*;) ſo the Seat, Throne of this his Kingdom, is ſaid to be in *Zion* and *Jeruſalem*: (moſt emphatically expreſſed, Iſa: 24. 23. *The Lord of Hoſts ſhall reign in Mount* Zion, *and in* Jeruſalem, *before his Ancients gloriouſly*) A type of the Church of God under the Goſpel, *firſt planted in* Jeruſalem, *and propagated from thence throughout the world*, according to the Prophecies, *Iſa.* 2. 3. *Micah* 4. 2. Whence the Church under the Goſpel is called the *New Jeruſalem*, &c. *Rev.* 3. 12. chap. 21. 2, 10. *Gal:* 4. 26. *Heb:* 12. 22.

2. That the Miniſters of, and under the Goſpel, are expreſly ſtiled in theſe Prophecies *Prieſts* and *Levites*, ſeveral times.

3. That their Office under the Goſpel in a myſtical ſenſe, is to *offer Burnt-offerings*, to *bake* or *kindle Meat-Offerings*, to do *Sacrifices continually*, and to *Miniſter unto God*.

4. That theſe Prieſts and Levites, ſhould *be taken out of the converted Gentiles*, *and Iſles afar off*, whereof our Iſle was chief.

5. That

5. That theſe Prieſts and Levites ſhould *never fail, ceaſe, nor want a man under the Goſpel*, and that God *would multiply them as the Hoſt of Heaven*, as well as the *Seed of* David.

6. That they ſhould *convert and bring their brethren for an offering out of all Nations, and the Iſles afar off, to Gods Mountain and Houſe in Jeruſalem*, as the children of Iſrael uſed to *bring their offerings thither*. Since therefore the Miniſters of the Goſpel in theſe prophecies are thus expreſly ſtiled *Prieſts* and *Levites*, and are to *offer Burnt-Offerings, Meat-Offerings, Sacrifices and Oblations to God in his Mountain and Houſe at Jeruſalem, &c.* under David *their King*, in an Evangelical ſence, without any Judaiſm or denying of Chriſts coming in the fleſh; they may undoubtedly in the ſelf-ſame ſence and Right, receive all *Glebes, Tithes, Oblations*, and other *dues from Chriſtians*, and converted Jews under the Goſpel, which the Prieſts and Levites did at *Jeruſalem* under King *David* and his Succeſſors; ſeeing they ſucceed them in their Office in an Evangelical ſence, according to theſe prophecies, which as ſtrongly confirm the Maintenance of their Prieſtly Function, and their Tithes, as their Evangelical Prieſthood.

7. Although Chriſt, his Apoſtles, and the Miniſters of the Goſpel in the Primitive times, whiles the Church *was in the* ‖ *Wilderneſs* under *grievous, bloudy*, Antichriſtian Kings, Magiſtrates, Perſecutors, by reaſon of the preſent perſecution, neither did nor could receive Tithes and Glebes for their Maintenances from the perſecuted Chriſtians, and therefore were neceſſitated to live by *private Contribution, and extraordinary wages* in that caſe of extremity; yet it no way follows, that therefore all Miniſters of the Goſpel afterwards ſhall and muſt do ſo in ſetled Kingdoms, States, Nations converted to the faith; where Kings, Magiſtrates, People do all generally embrace, profeſſe the Goſpel, where Churches are eſtabliſhed, and Miniſters Glebes, Tithes are or may be confirmed by ſetled Laws: which I ſhall irrefragably prove by theſe inſtances. ‖ Rev. 12. 14, 15.

1 The Prieſts and Levites under the Law, had no Glebes nor Tithes at all, whiles the Iſraelites wandred 40 years together in the wilderneſſe, though they had then ‖ *a Law*, and right to receive them. Will the Objectors thence inferr, ‖ Levit. 27. 30, 31, 32. Numb. 35. 2, 3, 4.

ferre, Therefore they ought to have no Tithes nor Glebes when the Israelites were possessors of and setled in the land of *Canaan* in peace; when they enjoyed both without dispute?

2. The Priests and Levites had no Tithes nor Glebes in the Realm of *Israel under the Usurper Jeroboam*, and his Idolatrous successors, *who deprived them of their possessions, Cities, Suburbs, Tithes and Priests Office too*, 2 Chron. 11. 13, 14. c. 13. 9. Therefore the Priests and Levites in the Kingdom of *Iudah*, might not lawfully claim nor enjoy any Glebes or Tithes, nor Ministers under the Gospel, nor yet those in *Israel*, under *David* and *Solomon*, who were no Persecutors but Patrons of them.

3. When both these Kingdoms with their Priests and Levites were carried away captives into *Assyria* and *Babylon*, the Priests and Levites during the 70 *years capivity* enjoyed neither Glebes nor Tithes: Will it thence follow, Therefore they might lawfully enjoy neither, after their restitution to their Country, and execution of their Priestly Function, and the re-edifying of the Temple? as we read they did, *Neh:* 10. 38. c. 12. 44. c. 13. 1, to 13. Whence the people were *charged with robbing of God*, when they neglected to pay Tithes and Oblations to them, *Mal.* 3. 7, 8, 9, 10.

4. Christ himself, so soon as born, *was forced to fly out of his Country into Ægypt, by bloudy Herod, and to remain there till after his death*, Mat: 2. 13, 14, 15. After which he complained, That *Foxes had holes, and Birds of the ayr nests; yet he had not where to lay his head*, Mat: 8. 20. Luke 9. 58. And at last, he was *apprehended, mocked, reviled, crowned with thorns, crucified by the malicious Iews and* SOLDIERS, who *parted his Garments among them, and cast Lots upon his Vesture:* The Evangelists closing up the Tragedy of his Passion with this perpetual brand upon the Domineering cruel soldiers, **These things therefore the Soldiers did**, *Iohn* 19. 24. For which, and for reporting a Lye to smother the truth of Christs Resurrection, the High Priest **Gave large money to the Soldiers**, *Matt.* 28. 12, 15. Will *Canne* therefore hence conclude; Therefore our Soldiers now must force our Ministers to fly into *Ægypt* till *Herods* death; leave them

them neither Rectory, Perſonage houſe, nor Vicarige, nor yet ſo much as a Bed, Bolſter, Tithe-Hay or Straw, whereon to lay their heads; then nail them to the Croſſe, peirce their ſides with their ſpears-points, revile, deride them, and at laſt part not only all their Glebes, Tithes, Goods, but their very Garments and Gowns between them? to make them like our Saviour. Surely if they muſt and ſhall do ſo; let them beware of another perpetual memento, like the former. *Theſe things therefore, the Souldiers did: So the Souldiers took the money, and did as they were taught*, by *Canne* and Popiſh Prieſts and Jeſuites.

5. The Apoſtles who ſucceeded our Saviour in thoſe dayes of perſecution, were thus handled, by *Pauls* own relation, 1 *Cor.* 4. 9, &c. *We are made a ſpectacle unto the world, unto Angles and to men: we are fools for Chriſts ſake, we are weak, we are deſpiſed: even to this preſent hour, we are hungry and thirſt, and are naked, and are buffeted, and* have no certain dwelling place, *we are reviled, perſecuted, defamed; we are as the filth of the world, and the off-ſcouring of all things unto this day.* If all Miniſters in times of peace and ſettlement muſt be like the Apoſtles, in not receiving Tithes; then they muſt be like them too even in ſetled Chriſtian Kingdoms, States, Churches, in all theſe their particular ſufferings; and have no *certain dwelling place, &c.* And if ſo; Let *Canne* and his new Miniſters of the Goſpel (as they ſtile themſelves) begin the preſident; of whom our Miniſters may now ſay, as *Paul* did of the *Corinthians* in the precedent verſe of this chapter, *v.* 8. *Now ye are full, now ye are rich, ye have reigned as Kings, without us:* (when as moſt of them were very poor, and far enough from *reigning as Kings*, or ſo much as *Petty Conſtables* before theſe unhappy Wars, and in dayes of former perſecution, when *Canne* himſelf durſt not ſhew his face in *England* for fear of a *Biſhops power*, or *High commiſſion Purſuivant*; nor durſt reproach our Orthodox proteſtant pious Miniſters, and *Parliaments* as *Antichriſtian, Popiſh*; and compare their *Laws for Miniſters Tithes, with the very Idolatrous Statutes of Omri and Ahab*, as he doth now *p.* 3.) for which he might have taken a turn at *Tyburn*, in ſteed of walking freely in *Weſt-*

minſter Hall, without being queſtioned for this his impudent high Slanders both of our Laws and Parliaments, as well as Miniſtry.

6. If the Miniſters of the Goſpel be bound to imitate the Apoſtles in all things; then they muſt not *have Gold nor Silver, nor Braſſe in their purſes, neither Scrip, nor two Coats, nor yet Shoes*, nor ſo much as *two Staves, but Sandals only on their feet*, Mat. 10. 9, 10. Mark 6. 8, 9. as the *Capuchin-Fryars Mendicants* hence conclude: this being a poſitive Precept, the objected examples of the Apoſtles, *&c.* only a Preſident. And if ſo, not only all our Miniſters, but *Canne* and all his *Adminiſtrators*, muſt turn *Fryars Mendicants* too in good earneſt (who ground their Vow of *Voluntary poverty* on this Text; and the objected Preſidents of Chriſt and his Apoſtles) and ſo become no Miniſters of *Chriſt*, but *Antichriſt*, and as truly Antichriſtian as theſe *Fryars* are, the * *Heads, Ringleaders* of our laſt ſect of *Quakers*.

* See My Quakers Unmaſked, and New Diſcovery of Romiſh Emiſſaries

7. If our Miniſters muſt all now be like thoſe of the Primitive times, whiles under perſecuting Heathen Emperours, Kings, Magiſtrates, then all Saints and Chriſtians too in our dates, times, muſt imitate and be like the Saints, Chriſtians in thoſe dayes: They muſt ſell all their old and new purchaſed Lands, Houſes, Lordſhips, Palaces, *lay all the mony down at the Miniſters feet*, and have all things in common like the *real Saints and Chriſtians in the Apoſtles times*, Acts 4. 34. to the end; and inſtead of Lording, feaſting it in their new acquired Royal, Epiſcopal Palaces, and Mannor Houſes, they muſt *wander about in Sheep-skins, and Goat-skins, in Deſarts, Mountains, Dens and Caves of the earth, being diſtitute and afflicted*, like the Saints of old; yea, and like them they muſt be *tortured, tormented, not accepting deliverance, have trials of cruel mockings, ſcourgings, bonds and impriſonments, be ſtoned, ſawn aſunder, ſlain with the Sword*, inſtead of ſlaying, plundering, impriſoning and ſawing others aſunder with the Sword, *Heb.* 11. 35, to 39. And when our *Army-Saints*, Officers, Souldiers, *Anabaptiſts, Quakers*, with other Tithe-Oppugners, who preſſe this Objection againſt Miniſters Tithes, ſhall lay down all their

their Arms, Commands, Power, Lands, and ſell all they have, to become like to all theſe Primitive Saints and Martyrs of Chriſt in their ſufferings, in times of Perſecution, I doubt not, but our Miniſters will joyfully part both with their Glebes, Rectories, Tithes, and ſetled Maintenance to ſympathize with them in their Perſecutions, Sufferings. But till ſuch hard times of Perſecutions come, and they begin to follow this Preſident of the ſelf-denying Primitive Saints, I hope they will not make all our Miniſters preſent *Martyrs* in their *Tithes* and ſetled *Maintenance*, nor enjoyn them alone (but not themſelves) to follow the Primitive Miniſters of the Goſpel in thoſe times of perſecution; and prove greater perſecutors to them in theſe pretended times of Chriſtian Liberty, Law, Juſtice, than the late Oppreſſing Prelates and High Commiſſioners, who ſuffered many of them (though *Non-Conformiſts*) to enjoy their *Tithes*, *Glebes*, *Offrings*, and not eject, diſinherit them and their Succeſſors for ever, of their antient *Glebes*, *Tithes*, and other ſetled Maintenance, without any Legal Trial by their Peers, or Conviction of any Treaſonable crimes againſt our known Laws, for which they deſerve to forfeit them; and all under the falſe pretence, that Tithes are *Jewiſh* and *Antichriſtian* under the Goſpel; Which I hope I have ſufficiently refuted (being eſtabliſhed on them by Chriſtian Kings, States, Parliaments, immediately after the Primitive perſecutions, generally throughout Chriſtendome, as the fitteſt Maintenance of all other, and particularly in our Realm) when as the aboliſhing of them will be really ſuch in the Judgement of all Godly Proteſtants, Patrons of Religion, both at home and throughout the World.

FINIS.

ERRATA.

PAge 68. *l.* 11. r. *luent*, *p.* 141. *l.* 31. Solemanum, r. *Salmurum*, Rothingue, r. *Rothomag. p.* 142. *l.* 20. *Trovomala.*

(1), 168; (2), 149-150 p.

The REMAINDER, or SECOND PART of

A GOSPEL PLEA

(Interwoven with a RATIONAL and LEGAL)

FOR THE

LAWFULNESS & CONTINUANCE

Of the Antient Setled

MAINTENANCE and TITHES

Of the Ministers of the Gospel:

WHEREIN

The DIVINE RIGHT OF OUR MINISTERS TITHES is further asserted: The *Magistrates Inforcement* of the DUE PAYMENT OF THEM BY COERCIVE PENAL LAWS, when *substracted* or *detained*, vindicated: That they are no REAL BURDEN, or GRIEVANCE to the People; the abolishing them no *Ease*, *Benefit to Farmers*, *Tenants or Poor-People*; but a *Prejudice* rather; and a *gain* to None but *Rich Land-Lords*, cleared: That the *present Opposition* against them, proceeds not from any *true Grounds of Conscience*, or *Real Inconveniences in Tithes themselves*, but only from *base Covetousnes*, *carnal Policy*, *want of Christian Love*, *Charity* to, and professed *Enmity* against the *Ministers of the Gospel*; Yea, from a JESUITICAL and ANABAPTISTICAL DESIGN to subvert, ruine our *Church*, *Ministry*, *Religion*; and bring a *Perpetual Infamie* on our *Nation*, and the *Reformed Religion* here professed.

By William Prynne *of* Swainswick *Esq*; *a Bencher of* Lincolns Inne.

1 Cor. 9 14. *Even so hath* THE LORD ORDAINED, *that those who preach the Gospel, should live of the Gospel.*

Cyprian, de unitate Ecclesiæ. *Domos tunc & Fundos venundabant, thesauros sibi in Cœlo reponentes: at nunc de Patrimonio nec Decimas damus; & cum Vendere jubeat Dominus, Emimus potius & augemus.*

Petrus Blesensis, Epist: 82. *Per Prophetam præcepit Dominus Decimas inferri in horreum suum; vos ab ejus horreo jubetis auferri, &c. Quid interest Equos rapiatis an Decimas? Nisi quia Decima res spiritualis est, & ideo enormius SACRILEGIUM in Decimis committitur quam in Equis. Cum Dominus præcipit Decimas solvi, quis contra ejus præceptum potuit dispensare?*

London Printed by *T. Childe* and *L. Parry* for *Edward Thomas*, and are to be sold at the *Adam* and *Eve* in *Little Britain*, 1659.

THE REMAINDER OR SECOND PART OF A GOSPEL PLEA,

FOR THE

Lawfullneſs and Continuance of the antient ſetled Maintenance and TITHES *of the Miniſters of the* GOSPEL.

KIng *David* a holy *Zealot* (a) *after Gods own heart, who fulfilled all his will*, records this to Poſterity in ſacred Writ, as the moſt *tranſplendent Character of his own real Saintſhip*, in a *Divine Appeal* to God himſelf, Pſal. 69. 9. *The zeal of* THINE HOUSE *hath eaten me up.* And when our *Saviour Chriſt*, (b) the *Son of David according to the fleſh*, out of an *enflamed zeal* againſt the *Sacrilegious Prophanation of Gods Temple in* Jeruſalem, *made a ſcourge of ſmall Cords, wherewith he drove all that ſold Sheep and Oxen, with their Cattel, out of the Temple; powred out the Changers Mony, overthrew their Tables, and ſaid unto thoſe that ſold Doves, Take theſe things hence,* **Make not my Fathers Houſe an Houſe of Merchandize:** His *Diſciples* upon this occaſion *remembred and applyed this very Scripture to him,* **The zeal of thine Houſe hath eaten me up,** John 2. 15, 16, 17.

a Acts 13. 22

b Matth. 1. 6, c. 9. 17. c. 15. 22. c. 22. 42, 43, 45. Rom. 1. 3. Rev 22. 16.

But the *prepoſterous zeal of many Ieſuited Anabaptiſtical quaking pretended Saints, Souldiers, Zealots* in our degenerated dayes, is diametrically contrary to this of *David*, and our *Saviour Chriſt*, even **to devour and eat up Gods House** it ſelf, *with all his faithfull Miniſters remaining Tithes, Rectories, Glebes, Maintenance at one meal*, which of late years, and now again they have proſecuted with ſuch eager Appetites and hungry Stomacks, that they make it their very *prime, main,* **only** *Buſineſſe, endeavouring to effect it*, with ſuch c *Poſt-haſt*, as might anticipate all *new printed Pleas* for their *juſt defence*, and *fore-judge* moſt *Miniſters, Patrons, Peoples Rights*, throughout our *Nation*, (even *out of Term in a long Vacation*, as in *Auguſt* 1653. and now again) without any *Legal Summons, Proceſs, Tryal by their Peers before competent lawfull Judges*, meet to decide ſuch a *univerſal Right, Title, publike Intereſt*, which more or leſſe concerns *every particular County, City, Pariſh, Miniſter, Patron, Perſon* throughout the *Realm*; and therefore ought not to be drawn into *Queſtion*, much leſſe *Deciſion*, without their *General conſent, deſire, petition, and a full deliberate hearing of all Parties intereſſed* before a full *Legal Parliamentary Tribunal, duly elected, entruſted by all the People, according to* d *our Laws*; This being an undoubted principle of *Nature, Law, Equity, common Juſtice, and Reaſon*, e *Quod tangit omnes, ab omnibus debet approbari*: Et *Populi minor pars, Populum non obligit.* This their *preproperous ſpeed, and prepoſterous proceeding*, neceſſitated my *Stationer* (at the importunity of *ſome Miniſters* in *September* 1653.) to thruſt out and publiſh to the World, an *imperfect Piece*, and beginning only of my *Goſpel-Plea, for the Lawfulneſſe and Continuance of the Antient ſetled Maintenance and Tithes of the Miniſters of the Goſpel*, without this *Remaining part*, (then ſent up together with it) or any *Errata* to it, or *Notice* given to the *Reader* if its *incompleatneſſe*, ſome few dayes before the *great Debate* of our *New Legiſers* (*Septemb.* 1653.) concerning the *future ſtanding or down-fall of Tithes*; which would have been finiſhed, and quite paſt before the whole could poſſibly be printed; and ſo have rendered the entire *Plea* leſſe *ſeaſonable, ſerviceable, beneficial* to our *Church*

and

c See Iohn Cannes Epiſtle, before his ſecond voyce (not) from (but againſt) the Temple, and many late Petitions againſt Tithes, from Kent, Somerſetſhire, Wiltſhire, and other places.

d 3 E. 1. c. 5. (See Cook ibidem) 7 H. 4. c. 14. 1 H. 5. c. 1. 1 H. 6. c. 7. 10 H. 6. c. 2. 23 H. 6. c. 11. 32 H. 6. c. 15. 9 H. 8. c. 16. 27 H. 8. c. 26. 35 H. 8. c. 11. Cook 4 Inſtit. c. 1.

e 2 Sam. 16. 18, c. 19. cl. 33 E. 1. m. 4. dorſ. 43. Brook Parliament, 101, Cuſtoms 6. & 32. Grotius De Jure Belli, & Pacis, l. 2. c. 15. ſect. 3. c. 6 ſect. 1 to 7. c. 13. ſect. 14. 33 H. 8. c. 17.

and Miniſters, than the publiſhing of a Fragment of it in that *nick of time* proved to them, through Gods bleſſing on it. This unexpected ſodain publication thereof upon that inevitable occaſion, as it cauſed an *Omiſſion* of ſome part of the *ſecond Chapter* in confirmation of the ſecond *Propoſition*, touching the *Divine Right of Miniſters Tithes*, and of the 3. enſuing *Chapters*: So it hath neceſſitated me to publiſh this Subſequent *Appendix* to that Chapter by way of *Supplement*, as a neceſſary Introduction to the *Remaining Part*, here printed with it, for the *Readers* better ſatisfaction in this *publique Controverſy*, and ſtopping the clamorous Mouthes of all Gain-ſayers. Which had been publiſhed, ſoon after the former, in the year 1653. had not my *former Stationers* long *Infirmity*, *Sickneſſe*, *Death*, retarded its progreſſe at the *Preſſe*, and enforced me to ſeek out another *Midwife* to bring it into the world, at this inſtant time, I hope not as an *Abortive*, out of *Seaſon*, the former *Oppoſites* to our *Miniſters* and their *Tithes*, being ever ſince and now again as Malicious againſt them as ever, waiting only for a *freſh opportunity* to ſuppreſs them, ever ſince their then *ſodain defeat* in this their *Impious Sacrilegious Deſigne*, when almoſt ripened to accompliſhment in their *Hopes* and *Votes*, unexpectedly daſhed in a moment. There being ſince this their diſappointment, a new diſguiſed *Antichriſtian* ſect of *Quakers* (introduced by *Jeſuits* and *Franciſcan* friers, as I have * elſwhere evidenced) ſprung up amongſt us, more *virulently* oppoſite to our *Miniſters* and their *Maintenance* by TITHES, than any other, which they not only decry in all their *Pamphlets*, but totally ſubſtract and detain from them with ſuch wilfull *obſtinacy*, that many of them chuſe rather *to lye in priſon*, upon *mean Proceſſe*, or *Executions*, than ſet out or *pay their* TITHES, or appear to Actions brought for their recovery; and now combine with the *Anabaptiſts*, and other *ſectaries* in freſh *Petitions* and Proſecutions both againſt TITHES, and *Miniſters*, endeavoring their *total* and *final Extirpation*, by the power of their *Confederates*, in the *Army* and *Weſtminſter Junčto*, ſodainly called in again, and owned by them as a *Parliament* (after their former ſix years ſecluſion) to * *accompliſh this their deſign*, and root out *Law and*

* In my Quakers Unmaſked, 1655. and New diſcovery of Romiſh Emiſſaries 1656.

* See my true and perfect Narrative, p. 14. 20. 41. 49. 60, 61, 62, 63.

and Gospel, Lawyers and Ministers together, as their fresh *Petitions, Addresses* to them for that purpose clearly demonstrate, beyond contradiction. Which occasioned this publication, after so long a suspension thereof.

* From Somersetshire Wilshire and other places.

An Appendix to the Second Chapter, further clearing the Divine Right of Ministers Tithes.

THE *Divine Right of Ministers Maintenance by* TITHES, asserted in the former Printed Part of my Gospel-Plea, &c. for the Lawfulnesse and continuance of the antient setled Maintenance and TITHES of the Ministers of the Gospel, may be thus further evinced, demonstrated, confirmed.

1. It is the Opinion of Learned (f) *Petrus Cunæus*, and (g) Dr. *Griffith Williams* (his transcriber) *That Melchisedec, Priest of the most high God, to whom Abraham (the father of the Faithful)* GAVE TITHES OF ALL, Gen. 14. 20. Hebr. 7. 1. to 15. *was in truth none other, but* Jesus Christ, *the Sonne of God, then personally meeting him in the form of a man, which he then assumed; though not that very body or flesh begotten and born of the Virgin Mary, which he long after took upon him when he was incarnate and conversed upon Earth. That Abraham then gave him* TITHES OF ALL, *as perceiving under that visible form an invisible Deity and* everlasting Priesthood *to subsist,* to whom Tithes (originally) are only due eternally due; *because he is and continues* for ever an everlasting Priest. That our *Saviours own words*, John. 8. 58. *Abraham rejoyced to see my day, and he saw it*, (as well with the eyes of his body, by this special apparition of Christ then *meeting and blessing him, as a Priest of the most high God*, at that time, as with the eye of his faith) *and was glad: do warrant this their opinion, That Melchisedec was no other than Jesus Christ himself:* which they fortify *with 7. strong, unanswerable Arguments* in the opinions of many; from whence (if granted) it will inevitably follow; That TITHES are more truly and properly *Evangelical*, than *Ceremonial* or *Judaical*, because thus originally given and paid to Christ himself, (the

(f) De Republica Hebræorum l. 3. c. 3.

(g) Of the Incarnation of the Word. Part. 1. Branch. 2. ch. 1. in his works in folio. London. 1636. p. 807. to 817.

(the (*b*) *everlaſting Head, King, High Prieſt of the Church*) by *Abraham* (*i*) *the Common Head and Father of all the Faithfull* (as well *Gentiles as Jewes*) out of the proviſion of his Incarnation, in reference to his *Everlaſting Prieſthood, as an honorary Portion, Tribute, Salary,* (*k*) *of right belonging and annexed to his Prieſthood:* Hebr. 7. 1. to 15. Gen. 14. 18, 19, 20. which Prieſtly office was (*l*) *principally to be executed, compleated upon Earth, and in Heaven, by Chriſts ſubſequent Incarnation, Paſſion, Sacrifice of himſelf upon the Croſſe, Reſurrection, Aſcenſion into Heaven, and perpetual Interceſſion at Gods right hand for all his elect, both as God and Man;* eſpecially in relation to the *Gentiles,* (*m*) *not generally called, converted to the faith, till after his Incarnation and Aſcenſion.* Therefore by neceſſary conſequence, all Chriſtians and believing Gentiles under the Goſpel, have altogether, if not farre greater, yet at leaſtwiſe as great, as ſtrong a reaſon, ground, obligation, enforcement, chearfully, thankfully, conſcientiouſly, to render TITHES of all they have to Chriſt (for the uſe of his Miniſters inſtruction, edification of his Church, and compleating of his body) ſince his Incarnation and inveſtiture in his everlaſting Prieſthood for their eternall welfare; as *Abraham* or the *Iſraelites* had, to render him (or the Levitical Prieſts who typified him and attended on his ſervice) ſo long before his Incarnation, and Prieſthood fully compleated in all its parts and Offices: *Jeſus Chriſt being* THE SAME YESTERDAY AND TO DAY, AND FOREVER; Hebr. 13. 8. and as much (if not farre more in ſome reſpects) a *Prieſt of the moſt high God,* to all believing Gentiles, Chriſtians ſince his *Incarnation, Paſſion, Aſcenſion,* as he was to *Abraham* and the *Jews* before them; *God ſince his Reſurrection, ſending him to bleſſe us in turning every of us from our Iniquities,* as well as them. Acts. 3. 25, 26. compared with Acts 10. 42, 43, 47. ch. 11. 1. to 20. Wherefore thoſe ingrate, avaritious, unconſcionable Chriſtians of this degenerous age, who obſtinately, or maliciouſly refuſe to render unto Chriſt their only High-Prieſt (n *who ſacrificed himſelf to God, and ſhed his moſt precious blood for them on the Croſſe*

(h) Ephes. 1. 22, 23. c. 4. 6. 15, 16. c. 5. 23. Col. 1. 18. c. 2. 10. 19. Hebr. 7. 1. to 15. Pſal. 110. 1, 4. Iſa. 9. 6, 7. Rev. 1. 5, 6.

(i) Rom. 4. 1. to 24. Mat. 3. 9. Luke. 16. 22, 24, 30. Acts. 7. 2. Rom. 9. 7, 8. Gal. 3. 6. to the end.

(k) See Dr. Selaters Miniſters Portion p. 18. to 40.

(l) See Hebr. c. 5. to c. 11. 1 John 2. 1, 2. Pſ. 110. 4. Dr. Jones, and others on the Hebrewes; Dr. Reynolds on Pſal. 110. 4.

(m) Acts 9. 15. c. 11. 1 to 19. c. 13. 46, 47, 48. c. 15. 7. to 20. c. 21. 19. c. 28. 28. Rom. 1. 13. c. 11. 11, 12, 13. 25. c. 15. 9. to 19. c. 16. 4. Eph. 3. 5, 6, 7, 8. Col. 1. 27. 1 Tim. 4. 17; compared with Mat. 10. 4. Luke 2. 32. Iſay. 54. 3. c. 60. 3. to 17. c. 61. 6. 9. c. 62. 2. c. 66. 12. 19, &c. Ephes. 4. 11, 12, 13.

(n) 1 Cor. 5. 17. Eph. 5. 2. Hebr. 5. to ch. 11. 1 John 2. 1, 2.

to redeem their Soules from everlaſting Damnation, and purchaſe an eternal Crown of glory for them in Heaven, where he continually makes interceſsion for them, (executing his Prieſtly Office for their Salvation) the tithes of all their increaſe, as a juſt Appurtenance to his everlaſting Prieſthood; condemning them as (*o*) *Jewiſh, Anticbriſtian, unfit, or too much for him as the High Prieſt and Prophet of his Church to enjoy,* or for the faithfull Miniſters of the Goſpel in his Name or Right to receive, who (*p*) *ſpend all their ſtudies, labours, lives in Chriſts ſervice, in the Declaration, Publication, Application, of the benefits of Chriſts Prieſthood, Paſsion, Goſpell to them, and others, for the eternal ſalvation of their ſouls,* are certainly none of the ſpiritual Sons or ſeed of faithfull *Abraham, who gave him Tithes of all,* and do either repute Chriſts everlaſting Prieſthood, a *mere Fable,* or ſet a far lower rate upon it, the Miniſtry of the Goſpel and their own moſt precious Souls, than they do upon their *detained Tithes*: and ſo can expect little benefit from Chriſts *Perſon* or *Prieſthood*, which they ſo much undervalue, and ſacrilegiouſly defraud of ſo antient a duty.

o The Kentiſh Petition, John Cannes Voice, Mr. Speed and many late Quakers raylling Pamphlets.

p 2 Cor. 12. 15. Acts 6. 3, to 7. 1 Tim. 4. 13, 15, 16. Heb. 13, 17. 1 Cor. 1. 23. c. 2. 2. Gal. 3. 1.

2ly. There is one Notable conſiderable circumſtance of time in *Abrahams* payment of *Tithes of all* to Chriſt, the true *Melchiſedec*, not formerly obſerved or preſſed by any I have ſeen; which (in my opinion) unanſwerably proves, that this Preſident of his moſt principally reſpected, related to the believing *Gentiles* and *Chriſtians*, under the Goſpel, and as ſtrongly obligeth them (his true ſpiritual *ſeed*) to the due payment of Tithes to Chriſt and his Miniſters, now, as ever it did the *Jews*, his *natural Poſterity*, to pay Tithes to their *Prieſts* and *Levites* under the Law, if not more firmly: Namely, that he thus paid Tithes to Chriſt, ſome good ſpace before *Circumciſion* inſtituted, whiles he was yet *uncircumciſed*; as is moſt evident by comparing, *Gen.* 14. 18, 19, 20. with *Gen.* 17. 1, 10, to 15. *Now as the Apoſtle* thus firmly and Evangelically argues from this very *circumſtance of time, in the point of* Abrahams *juſtification by Faith, whiles he was yet uncircumciſed*, as preſidential, exemplary, obligatory to all believing Gentiles, and ſpiritual Sons of *Abraham* under

the

the Gospel, who are not circumcised, as well as to the natural believing children of *Abraham* under the Law, who were circumcised. Rom. 4. 9, to 13. "Commeth this "blessednesse then, upon the Circumcision only, or upon "the Uncircumcision also? for we say, that Faith was "reckoned to Abraham for Righteousnes. How was it then "reckoned, **when he was in Circumcision, or in Uncircumcision? Not in Circumcision, but in Uncircumcision.** And he received Circumcision, a Seal of the Righteousnes of Faith, which he had **yet being Uncircumcised**, "that he might be **the Father of them that believe** (under "the Gospel) **though they be not Circumcised**, that Righteousnes might be imputed **unto them also.** And the **Father of Circumcision**, to them who are not of the Circumcision only, but also walk in the steps of the Faith of our "Father *Abraham*, which **he had yet being uncircumcised.** So I, by parity of Reason, from this very Text, compared with the same Apostles relation, of *Abrahams paying Tithes of all to Melchisedec*, Hebr. 7. 1, to 15. and the inferences thence formerly insisted on, may as firmly, as convincingly conclude, That his payment of Tithes to Christ the true *Melchisedec*, not after his Circumcision, but *whiles yet uncircumcised*, and before Circumcision instituted; and that, as the *Common-Father*, Head of all the *justified*, *faithfull*, *believing uncircumcised Gentiles* before the Law, and under the Gospel, (as well as of the circumcised believing Jews) *walking in the steps of his Faith, which he had yet being uncircumcised*; doth as strongly oblige all believing Gentiles & Christians, though uncircumcised, to pay Tithes of all to Christ and his Ministers under the Gospel, as it did his believing circumcised Posterity to render thē to Christ himself originally, and his Priests and Levites secondarily under the Law; if not much more; since *Abraham* paid them to Christ before he was circumcised, (q) as a *fruit and evidence of his Faith*, *which then he had during his uncircumcision*, and a standing President for all Believers to imitate.

q Gen. 14. 17, 18, 19. John 8. 58. Heb. 7. 1, to 15. compared with John 8. 39, 40.

3ly. From this famous President of *Abrahams paying Tithes of all to Melchisedec*, Saint *Ambrose*, Sermo 34. In feria

poſt primam Dominicam Quadrageſimæ. *Gregorie Nazianzen*, Oratio 5. Contra Judæos. *Chryſoſtom*, Hom. 35. in Geneſ. *Iſidor Hiſpalenſis*, in Gloſſa ordinaria Super Gen. 16. *Rabanus Maurus*, l. 2. c. 16. in Geneſin. *Anaſtatius Abbas*, contra Judæos. *Elias Cretenſis*, in Orat. 5 *Walafridus Strabo*, De Rebus Eccleſiaſticis, c. 27. *Stephanus Tornacenſis*, Epiſt. 171. with other Antients, conclude, *Tithes to be due to Miniſters of the Goſpel by Divine Right*: whom the (γ) *Councils of* Mentz, Anno 813, 846, 887. *Concilium Aquenſe*, Anno 837. cap. 18. with the *Council of London*, under Arch-Biſhop *Hubert*, Anno Dom. 1200. (recorded by *Roger de Hoveden*) Annalium pars poſterior, p. 806, 808. thus ſecond. *Decimas* DEO *&* Sacerdotibus *Dei Dandas*, **Abraham factis**, *Jacobus promiſſis inſinuat*; *deinde* **Lex Statuit**, **et omnes Doctores ſancti commemorant**: **et auctoritas veteris et novi Teſtamenti**, *necnon &* **ſanctorum Patrum Statuta declarant.** Decreeing thereupon, *Decimas de omnibus quæ per annum renovantur*, &c. *Præſtare Deo omnino non negligatur*, **Quas Deus ſibi dari conſtituit**: *quia timendum eſt*, *ut quiſquis* **Deo debitum ſuum abſtrahit**, *ne forte Deus per peccatum ſuum auferat ei neceſſaria ſua*, &c. From his example, ſeconded with Divine Precepts, (ſ) *Gerold* Biſhop of *Oldenburg*, about *An. Dom.* 1100. writ thus to the *Holzati* and Inhabitants of the Deſerts of *Wagira*, (then newly converted to the Chriſtian Faith, and beginning to build Churches, for Gods publick worſhip) *that they ſhould likewiſe pay Tithes to their Miniſters, without which all the reſt of their Devotion would be nothing worth. Dei enim* **Præceptum eſt**; *Decimas ex omnibus dabis mihi, ut bene ſit tibi, & longo vivas tempore: cui obedierunt Patriarchæ*, **Abraham** *ſcilicet* **Iſaac & Jacob**, *&* **omnes qui ſecundum fidem facti ſunt filii Abrahæ**, *per quod laudem etiam, & præmia æterna conſecuti ſunt.* **Apoſtoli quoque et Apoſtolici viri ex ore Dei hoc ipſum mandaverunt**, *& ſub Anathematis vinculo poſteris ſervandum tradiderunt. Cum ergo Dei* **omnipotentis præceptum indubio hoc conſtat eſſe Præceptum**, *& ſanctorum Patrum ſit Auctoritate firmatum, nobis id incumbit negotii, ut quod veſtræ ſaluti deeſt, noſtro in vobis opere per Dei gratiam ſuppleatur. Monemus ergo & obſecramus omnes vos in domino*, &c. **ut decimas**

γ See Gratian Cauſ. 16. qu. 7. & Surius, Binius, Crab, Merlin, in their Councils.

ſ Hermoldus Hiſt. Slavorum, l. 1. c. 92. Edit. Franc. 1581. p. 76.

decimas, prout Deus inſtituit, & *Apoſtolica hanno firmavit autoritas, ad ampliandum dei cultum Eccleſiæ detis: ſive à Deo quæ ipſi debentur ſubtraxeritis, & ſubſtantiam ſimul & animam in interitum mittatis æternam; Valete.* Upon reading which Letter the rude people cryed out and raged, juſt as the *Anabaptiſts* do now. *His auditis tumultuoſa gens infremuit, dixeruntque ſe huic conditioni ſervili nunquam collum ſubmiſſuros, per quam omne pene Chriſticolarum genus Pontificum preſſuræ ſubjaceat, &c.* whereupon *Henry* the firſt Duke of *Holzatia* commanding them, as they would obtain his favour, "Ut ſolverent Epiſcopo Deci-"mas cum omni integritate, ſicut faciunt in terra Polabo-"rum & Obotritorum: Ad hoc Præceptum *Holzati* obſtina-"tis animis dixerunt, Nunquam ſe daturos Decimas, quas "patres ſui non dediſſent; malle ſe potius ſuccenſis ædibus "propriis egredi terram, quam tantæ ſervitutis jugum "ſubire; Præterea Pontificem cum Comite & omni advena-"rum genere quod Decimarum ſolvit legitima, interfice-"re cogitabant, & terra inflammata, transfugere in ter-"ram *Danorum.*" Neither obeying the Preſidents of *Abraham* and the Patriarchs, nor the Laws of God, the Apoſtles, or their Prince, in paying their Tithes to their Biſhop and Paſtor, as they ought; whoſe practice our *Anabaptiſts* and *Quakers* now obſtinately purſue. What ſtrong convincing Arguments, to prove the divine, moral, perpetual right of Tithes to the Miniſters of the Goſpel, learned *Proteſtant Divines* (to omit Papiſts) have deduced from this *Original direct Preſident of* Abrahams *Tith-paying*, thoſe who deſire further ſatisfaction herein, may read at leaſure, in Mr. *Calvin*, *Junius*, *Hemingius*, and others on Hebr. 7. *Zepperus*, Legum Moſaicarum Explanatio, l. 4. c. 40. Dr. *George Carlton* his Tithes due by a Divine Right, *Richard Montague* his Diatribæ on the firſt part of Mr. *Seldens* Hiſtory of Tithes, cap. 1. *Stephen Nettles* his Anſwer to the firſt part of the Hiſtory of Tithes, Dr. *Robert Tilleſley* his Animadverſions on Mr. *Seldens* Hiſtory of Tithes, Dr. *Edward Reynolds* his explication on Pſalm 110. 2, 4. Mr *Francis Roberts* his Revenue of the Goſpel is Tithes, &c. Cambridge 1619. *Richard Eburn* his Maintenance of the Miniſtery,

London, 1603. The truth of Tithes discovered by *R. C.* *London* 1618. Dr. *John Prideaux* Oratio 5. de Decimis, Anno 1620. p. 90. Sir *James Semple* his Sacrilege sacredly handled, *London* 1619. *John Swan* his Redde Debitum, *London* 1640. p. 181, to 240. *Tithes are due* Jure Divino, and Dr. *William Sclater* his Question of Tithes revived, or Ministers Portion, *London* 1623. (an acute piece) wherein all evasions and cavils to elude the force of this example, are sufficiently answered.

4ly. From this example of *Abrahams*, seconded with the *Israelites* practice, (*t*) Mr. *Selden* conjectures, or rather from the *Law of Nature written by God himself in mens hearts* (as *Hugo de Sancto victore, de Sacramentis*, l. 2. parte 9. c. 10. & l. 1. parte 12. c. 4. Mr. *Mountague* in his Diatribæ, ch. 3. Dr. *Tillesly* in his Animadversions, p. 34, 35. and others determine;) the old *Heathen Grecians, Romans, Carthaginians, Arabians, with other Pagan Nations,* [as the [*u*] *Mahometan, Turks, Moors,* and other *Infidels* since] *by an antient constant custome and usual practice, generally received amongst them, dedicated and paid Tithes to their Idol-Gods and Priests, of the encrease of all their substance, merchandize, gains; and more particularly of all their spoyles and plunders gained in the Wars; wherein they were very carefull and devout.* Which Mr. *Selden* in his *History of Tithes*, ch. 3. and *Review* thereof, and *Richard Mountague*, in his Diatribæ, ch. 3. evince at large, by many Presidents, Testimonies, Passages out of *Herodotus, Demosthenes, Xenophon, Thucidides, Dionysius Halicarnassæus, Plutarch, Pausanias, Aristotle, Aristophanes, Suidas, Callimachus, Cassius, Trogus, Macrobius, Plautus, Festus, Justin, Pliny, Servius, Cicero, Tertullian, Arnobius, Jac. Gruterus*, with others; and that they paid *no other determinate part else we read of, but* a **Tenth only**, to their Gods and Priests. Now from whence (write *Hugo, Tillesly*, and *Mountague*) *should this custome and practice proceed; but only from the Law of Nature?* Ad quam non docti, sed facti, non instituti fuerunt, sed imbuti, and that by *God himself.*

Amongst these Presidents of *Pagans*, there are 7. of special note, which I shall here remember, to shame the *Tith-Oppugners* of our Age, who would be reputed the most *pre-*

t History of Tithes, p. 34.

u See Purchas Pilgrimage, Edit. 2. p. 304, 616, 621, 630. Joan. Leo Africæ descript. l. 3.

cious.

than Christians, though their Actions prove them *worse than Infidels.*

The first is, that of the *old Pagan Romans*, [x] *who esteemed all their Corn and Wine* (*sent them annually by the bounty of God*) *so sacred, that* (*by a constant custome and law used amongst them*) *they might not lawfully eat, drink, sell, meddle with, or dispose of any part thereof after their harvest and vintage*, **till they had first sacrificed and tythed the first fruits and tenths thereof to their Gods**; *who* (as they supposed) *gave them the whole crop*; such was their Piety and Gratitude.

x Arnobius adversus Gentes, l. 7. Cato de Re Rustica, c. 152. Mr. Seldens History of Tithes, p. 457, 458. Mountagues Diatribæ, ch. 3.

The second is, that of the antient [y] *Heathen Arabians*, **who by the Law and Custome of their Country**, *were bound to carry all their Frankincense* (the chief commodity of their Country) *every year to* Sabota, (*the chief City of* Arabia Felix) *and there* **to offer the Tenth thereof to their God SABIS**, *which* **his Priests received.** *Neither might they make sale of any part thereof, till the Owner there paid* **the Tenthes by Measure**, *not by weight.* These very Pagans holding all to be Gods, (the supream Land-lord who gave it them) till by paying him **the Tenth** for a quotient, they redeemed the rest for their own common use.

y Pliny Nat. Hist. l. 12. c. 15. Seldens History of Tithes, p. 33, 34. Mountagues Diatribæ, p. 551, 552.

The third is that of the (z) *Pelasgi* in *Vmbria*, *who being oppressed with a great dearth and scarcity of all things, conceived it proceeded* **from their neglect of paying Tithes to their Gods.** Whereupon **they vowed the Tithe of all their increase to Jupiter**, Apollo, and the Cabiri. *After which Vow they receiving a plentifull crop of all things*, **paid the tenth of all their increase to their Idol-Gods.** And being admonished by *Apolloes* Oracle, *that their Vow was not performed, till they had sacrificed* **the Tenth of their Children**, *as well as of all their other increase, they thereupon sacrificed* **the Tenth** *of them to the Idols likewise.* Such conscience made they of all their Vows and Tithes.

z Dionysius Hallicarn: Antiqu. Rom. l. 1. Seldens Review, p. 459.

The fourth is that of the *Carthaginians* (thus recorded by [a] *Diodorus Siculus*, a *Pagan* Historian) very remarkable. The *Carthaginians* being descended from *Tyrus*, **were accustomed** in former times to send unto *Tyrus* **the Tenth of all their Revenues & increase any ways coming, issuing, or growing.**

a Bibliotheca Hist. l. 5. Justin. l. 18. Mountagues Diatribæ, p. 448, 449.

growing, for **Hercules** (the Idol-God there worshipped:) But in processe of time becomming very wealthy, and having exceeding great incomes, **they sent very seldome their Tithe unto Tyrus, and that but small and refuse, in neglect and disregard of the Deity.** Hereupon many **disasters in war, crosses in Affairs of State, with great losses and streights befell them;** *especially by Agathocles* the *Sicilian.* Upon which, comming home to themselves, and **repenting of their irreligion,** *they betook themselves to all manner of Supplication and Devotion, conceiving these losses and disasters were sent unto them of God.* And for so much as they supposed *Hercules* especially to be angry with them, who was chiefly worshipped at *Tyrus,* from whence they were originally extracted, *they sent exceeding great gifts and rich presents thither to him, and all the Gods that were worshipped at* Tyrus, *and brought unto them* **the tenth of all their increase, as formerly they accustomed.**

b See his Orations against them: and Mountagues Diatribæ, p. 576, 577.

The fifth is that of (*b*) *Demosthenes* (that eminent Pagan Greek Orator) who is very bitter against *Androsion* and *Timocrates, for bearing with some sacrilegious Defrauders of the Gods in their Dues; and much more for defrauding of themselves,* **and sacrilegiously robbing Minerva of her Tenths, and the other Gods of their Fifteenths.** And he specially observes, (let our Souldiers remember it) *That those who purloyned and robbed the Gods* **of their Tenths and chiefest of their spoyles of War,** *came to nought, being destroyed by themselves at last and undone.*

Xenophon de expedit. Cyri, lib. 5. p. 349. 350, 351. Richard Mountague his Diatribæ, c. 3. p. 500, 501.

The sixth is that of *Xenophon* (that Noble Heathen Philosopher and General) and his Soldiers, thus recorded at large to Posterity by his own pen, worthy our observation. [*c*] *Xenophon,* after his memorable retreat with ten thousand men out of upper *Asia,* where they had gained great spoyles from the Enemy, arriving safely at *Cerasunt,* mustred 8600 men, the rest being lost, partly by the incursions of the enemies, partly by the snows, and partly by sickness, here they divided the mony they had gained from the enemies: ἐκ δὲ τούτου, &c. *Atque etiam Decumam, quam Apolloni & Ephesiæ Dianæ exemerant, ita Duces distribuunt, ut quilibet ipsorum hisce diis aliquam partem ejus adservaret;*

One

One part of this Tenth ſeparated to theſe two Deities was delivered to *Neon*. That part which *Xenophon* collected for *Apollo*, he laid up as conſecrated in the Treaſury of the *Athenians* at *Delphos*. But that which was dedicated to *Diana* he left with *Megabyzus* the Churchwarden of *Diana*, upon this condition (being about to fight with *Ageſilaus* at *Coronea*,) That if he eſcaped ſafe out of the Battel, he ſhould reſtore the ſacred mony to him: but if he received any diſaſter therein, that then *Megabyzus* himſelf ſhould dedicate it to *Diana*, *conſectio donario, quod Deæ gratiſſimum fore arbitraretur*. Afterwards *Xenophon* being in exile at *Scilunte*, built for *Olympia*, *Megab.* comming thither to behold *Olympia*, reſtor'd the mony to *Xenophon*: who receiving it, bought therewith a field (having woods & Mountains in it, ſtored with trees, ſwine, goats, ſheep, wildbeaſts, and Horſes,) for the Goddeſs in that place, which was ſhewed unto him by the Oracle of Apollo; *he likewiſe built a Temple, & an Altar, out of that ſacred mony*: Ac poſt id temporis, ſemper **conſecratis fructuum agri decumis**, Sacrum Deæ faciebat. And after that time he ſacrificed to the Goddeſs, **for ever conſecrating the Tenths of the field to her ſervice.** Near the Temple there was a garden ſet with all ſorts of Fruit-trees good to eat. Before the Temple were pillars erected with this Inſcription on them, **Fundus Dianæ Sacer.** *Hoc qui poſſeſſor fruitur*, **quotannis Conſecrato Decumam**; *de reliquo Fanum ſartum tectum conſervato. Si quis non fecerit, Dea vindex eſto.* In which memorable Hiſtorie we have ſix things conſiderable: 1. Tithes of ſpoyls conſecrated by the Heathen Græcian Generals, Captains and Souldiers, to *Apollo* and *Diana*, as * *Agis* after the end of the wars between the *Elei* and the *Lacedemonians*, going to *Delphos* offered a TENTH (of the ſpoils) to *Apollo*. And *Ageſilaus* took the fruits of his Enemies fields, ut *intra biennium* **Decumam Delphico Deo conſecraret C. Talentis ampliorem**: as the ſame * *Xenophon* records. 2ly. Lands purchaſed with the ſpoils, and appropriated, conſecrated for ever to the worſhip and ſervice of *Diana*. 3ly. A Temple, and Altar built with part of the ſpoils, for her worſhip and honour. 4ly. Tithes annually conſecrated and to be paid for ever to this Temple,

* Xenophon, Hiſt. Græc. l. 3. p. 493.

* Oratio de Ageſilao Rege. p. 657.

ple, by *Xenophon* and the possessors of these lands, out of the profits, venison and game thereof, for the maintenance of her worship and Festivals; as the former words, and this passage farther evideneeth: *Earum feriarum, & municipes, & finitimi, tam viri, quam fœminæ participes erant: & sumministrat eis Dea, qui agitant convivia, farinas cum panibus, vino, pecunia, bellariis.* 5ly. Repairs of this Temple from time to time, out of the residue of the profits of these Lands. 6ly. An imprecation of divine revenge, upon the Neglecters, or refusers of the due payment of these annual Tithes to *Diana*, and of the residue of the profits, towards the reparation of her Temple.

The seventh is the memorable domestick President of *Cedwalla*, one of our *West-Saxon* Kings; who though a *Pagan* and great Plunderer, *even before he became a Christian, or was baptised, was so pious, that he gave the* **Tenth of all his Spoyles of War and Plunders unto God**, about the year of our Lord, 686. Which [c] *William of Malmesbury* thus records. *Arduum memoratu est, quantum etiam* **ante Baptismum** *inservivet; ut* **omnes manubias**, *quas jure prædatorio in usus suos transcripserat,* **Deo decimaret.** *In quo etsi approbamus affectum* (in paying Tithes) *improbamus exemplum*, in regard of his plundering. Yea, our (d) *venerable Beda* records; that such was his transcendent liberality and bounty to Gods *Church* and *Ministers*, that after his *Conquest of the Isle of* Weight, *he gave to* Walfred *and his Clerks* **for the Lords use**, *the fourth part of the Island* (to wit, 300 *Plowlands of* 1200.) and the fourth part of the Spoyl thereof, in performance of his Vow made before his regeneration in Christ, that if he conquered the Isle, **Quartam ejus partem simul et prædæ Deo daret.**

Let *John Canne*, with all the several irreligious Sects, and Sacrilegious Regiments of our present *Tith-Oppugners, Detainers, Subtracters*, seriously consider these Pagan Presidents, to inform their Judgments, & reform their practices, lest they rise up in judgement against them here to their temporal, and hereafter to their eternal condemnation. And if after due meditation on them, their Consciences shall not secretly check, censure, condemn them,

[c] De Gestis Regum Anglorum, l. 1. c. 2. p. 14.

[d] Ecclesiast. Hist. Gentis Anglorum, l. 4. c. 16.

for

for ſubſtracting their Tithes from God himſelf, and his faithfull Miniſters, as well as ſome of theſe Pagans Conſciences did them, for detaining their Tithes from their Idol-Gods and Prieſts, againſt the Law of Natures dictate engraven in their hearts; but ſtill pretend *Conſcience* againſt the due payment of them, and that out of their *Gains* or *Spoyles of War*, as well as their other increaſe; they have juſt cauſe to fear, and others to ſuſpect, that their Conſciences are moſt deſperately cauterized, and the Law of Nature more dangerouſly obliterated out of their hearts, than out of theſe Idolatrous Pagans.

5ly. *Agobardus*, who flouriſhed *Anno* 830. lib. de Diſpenſatione, &c. Rei Eccleſiaſticæ contra Sacrilegos, p. 266. *Hugo de Sancto victore* Erud. Theol. de Sacramentis, l. 1. parte 12. c. 4. lib. 2. part. 9. c. 10. part. 10. c. 5. and Annot. Eluc. in Geneſ. c. 4. *Petrus Commeſtor*, Hiſt. Scholaſt. in Geneſ. c. 26. *Petrus Bleſenſis*, Epiſt. 82. *Gerold*, Biſhop of *Oldenburge*, in his Epiſtle to the Inhabitants of *Wagria*; *Helmoldus*, Hiſt. Sclavorum, p. 92. poſitively affirm; and ſince them Sir *James Semple*, in his Sacriledge ſacredly handled, *Stephen Nettles*, in his Anſwer to the Jewiſh part of Mr. *Selden*, and Mr. *Richard Mountague* in his Diatribæ, p. 211. to 250. largely argue and aſſert; "That from the beginning of Mankind, Tithes were inſtituted and appoin-"to be paid, by God, who inſtructed *Adam* himſelf; and he "his two Sons *Kain* and *Abel*; and they their Poſteri-"ty, to pay Tithes and Firſt-fruits to God, of all their "Increaſe. That the Firſt-fruits *Abel* offered unto God, "were no other but his Tithes, or the Tenth of his Flocks "increaſe. That the ſin of *Cain*, cauſing God to reject his "Offering, was this, That he offered to God the worſt, "and leſſe than the Tenth of the Fruits of the Ground; "giving him not the full proportion of the TENTH "and beſt of his Increaſe, as *Abel* did": which they ground on, *Gen.* 4. 7. (thus tranſlated by the Septuagint, whom *Philo* the *Jew*, and the *Greek Fathers* generally follow:) *If thou offer Rightly*, and DIVIDE NOT UPRIGHTLY (in giving me my TENTH) *thou haſt ſinned; hold thy peace*; and on Hebr. 11. 4. *by Faith Abel offered unto God* πλείονα θυσίαν (which the *Vulgar* Latin renders, *Plurimam Hoſtiam*;

ſtiam; other Tranſlators, *Uberius Sacrificium*; and the Engliſh, *A better* or more excellent Sacrifice; (and that for *quantity*, as well as *quality*,) *than Kain*: This I thought fit to mention, as a probable *conjecture*, not an *infallible verity*. To back this opinion, *Robert Groſted* our learned Biſhop of *Lincoln*, in his Book, *De Ceſſatione Legalium*, (written about the year 1240.) p. 95, 96. determines, *Lex naturalis exigit, ut Benefactori, de Bonis quæ gratis dederit, gratis rependatur honor & veneratio, unde &* **Decimarum oblatio de Lege eſt naturali**: *quia de bonis acceptis cum* **debeatur lege naturali repenſio honoris**, *minus quàm pars minima*, id eſt **Decima**, (*quia ultra* **Denarium** *numerus non eſt*) *rependi non poteſt*. Maſter *Mountague*, in his *Diatribæ*, Chapter 3. page 245, 246, 247, &c. Doctor *Sclater*, Dr. *Tilleſly*, and others obſerve, That God only wiſe, *being* (e) *a God of Order, not of Confuſion, doing all things in order, number, and due proportion*, hath amongſt all other Numbers, ſpecially fixed upon a TENTH. And thereupon the *Antients* heretofore, both *Natural, Legal, Pagan*, and *Chriſtian*, (led by a *natural and divine inſtinct thereunto*) *have ever principally inſiſted on a* TENTH *in all their divine ſacred Rites, Myſteries, Dues, reſerved by, or rendered of them to their Gods; and in all their publick civil Taxes, Tributes, Cuſtomes, Duties, impoſed by, or paid to their Emperors, Kings, Princes, and Supreme Magiſtrates*. Hence God ſaith expreſly, **All Tithes are the Lords**, Levit. 27. 30, &c. *And how his? Not by Courteſie or Tolleration, not by Purchaſe or Stipulation, not by Compenſation or Annexation, not by Benevolence or mens free Donation*; but **by original Right of Creation**, *in producing every* thing in its kind; and of abſolute **Soveraign Dominion** (expreſſed in the word (f) *LORDS*) as a *univerſal Rent-ſervice or acknowledgement, reſerved by God himſelf, the Supreme Land-lord of all the Earth, from Adam and all his Poſterity to the end of the world*, (g) *when he gave them the Earth to inhabit and manure, as mere Tenants at will under him. He that is* (h) I AM *himſelf*: *Qui cepit nunquam, deſinet nunquam*: being *vitæ & eſſentiæ interminabilis, tota ſimul & perfecta poſſeſſio, in æterno ſuo conſummato*, EVER POSSESSED TITHES (as well as the *ſeventh day*, which he ſaith, is, (i) HIS SABBATH) SINCE THEY HAD BEING, which are indeed his *ab æterno ſuo inchoato*.

e. 1 Cor. 14. 33. 40.

f Pſal. 24. 1. Pſal. 89. 11. Pſal. 97. 5. 1 Chron. 29. 11, 12, 15, 16.

g Pſalm 115. 16. Gen. 2. 15, 16, 17. c. 3. 17.

h Exod. 3. 14.

i Exod. 20. 10. Levit. 23 3.4.

In

In this *Tithes were Gods, not only at the time when he firſt challenged them by an expreſſe written Law and Reſervation*, Levit. 27.30, 31, 32, &c. but *long before; even when Abraham paid them: and before that, ever ſince the time of the Creation, that God made any thing tithable to increaſe out of the earth for the uſe of man. The time never was that Tithes were not Gods, nor ſhall ever be that they ſhall ceaſe to be his, and his Prieſts and Miniſters in and by him, by his ſpecial Donation and Inſtitution (not mans) for the conſtant ſupport of his continual publick worſhip; and that by a Divine Right; God in thoſe things which are direct points of Piety and neceſſary appurtenances for his ſolemn worſhip*, (ſuch as are *Tithes* for his Prieſts and Miniſters competent ſtanding maintenance in all Ages, places, and weekly times for his worſhip) *never leaving men free to their own wills, inventions, or arbitrary pleaſures* (no more than Land-lords their Tenants, or Kings their Subjects) *but confining them to a certainty himſelf by his word, as well as he doth it in all parts and duties of his worſhip.*

"That *Abraham* knew this Divine Right of God to Tithes,
"when he paid Tithes of all to *Melchiſedec*, not arbitrari-
"ly, but of due right, by vertue of ſome Divine Precept,
"(elſe (k) *Melchiſedec* had been inferiour to *Levi* who
"received Tithes from his Brethren, by a Divine Law and
"Command, *Hebr.* 7. 4, 5, 6, &c.) he receiving this Precept of
"paying Tithes by Tradition from *Heber*, who learned
"it of *Sem*, who was ſo taught of his Father *Noah*: he by
"ſucceſsion RECEIVING IT FROM *ADAM*; who as
"he was wrought and faſhioned by God, ſo was he herein
"taught and inſtructed by God. And therefore not only
"amongſt the Sons of God, ſuch as called rightly upon
"the name of the Lord, but even amongſt the Giants of the
"Daughters of Men, worſhipping invented Gods by them-
"ſelves, and dedicating their TITHES unto them (as the
"Premiſes evidence) THERE NEVER WAS NUMBER
"THAT DID INTRUDE UPON THE TENTH,
"MUCH LESSE SHOULDER IT OUT OF DOORS.
"This Number of *TEN* (writes *Philo* the learned Jew)
"that moſt ſacred Writer *Moſes* hath not a little commend-
"ed, becauſe the beſt Duties of Man are by him couched
"under that number, as Gods TEN COMMANDEMENTS,
"*Vows, Prayers, Firſt-Fruits, perpetual Offerings, pardoning*

k See Doctor Sclaters Miniſters Portion, p. 23, &c.

"*Debts, and reducing all things unto their Firſt eſtate, every*
"*Fiftieth year of* Jubilee, (made up of Tenths) the Fur-
"*niture of the Tabernacle*, with a thouſand ſuch like in the
"old Teſtament (beſides other things of like nature ex-
(l) Luk. 17. 12, 17. c. 19. 13, 16, 17. Mat. 25. 1, 2. Rev. 2. 10. c. 5. 11. c. 13. 1. c. 17. 3, 13, 16. Mat. 18. 24. 1 Cor. 4. 15. Heb. 7. 3, 4.
"preſſed under this Number of TEN in the (l) New) by
"which we may know, that *TEN IS THE NUMBER OF*
"*PERFECTION* (as divers ſtyle it) and hath near affi-
"nity with God in ſacred things. That from Gods own
"Original Reſervation of *TENTHS* to himſelf and
"his Miniſters, *this number became ſacred and univerſal after-*
"*wards in all publick civil Taxes, Dues, reſerved to Kings and*
"*Supream Magiſtrates.* For the *Firſt-born* and chief of the
"Family, from *Adam*, till the Levitical Prieſthood inſtitu-
"ted, being for the moſt part *King* as well as *Prieſt* thereof,
"(as *Melchiſedec* who received Tithes of *Abraham* was,
"*Gen.* 14. 18. *Heb.* 7. 1, 2.) when theſe two Offices came af-
"terwards to be centred and ſettled in two diſtinct perſons,
"thereupon the antient TENTHS (reſerved by God, and
"aſſigned to his Prieſts and Miniſters in perpetuity, for their
"ſubſiſtence and maintenance of his publick worſhip, from
"the Creation to the end of the world, by a Divine Law,
"which no humane powers could repeal) both amongſt
"Gods own people, and moſt Heathens Nations; were
"appropriated to, and received only by the *Prieſts and*
"*Miniſters*, though diveſted of the *Royal dignity*; and a
"NEW TENTH, by way of Tribute, Tax, Cuſtome, or
"Subſidy (amounting commonly to the **Tenth part of**
"**the peoples tithed increaſe and eſtates**, in all King-
"domes and Republiks) was by *Common conſent impoſed on*
"*and reſerved, received by Emperors, Kings Princes, and Su-*
"*preme Magiſtrates from the people, for their ſupport, defraying*
"*the charges of the Government, and their peoples neceſſary de-*
"*fence upon all occaſions.* Hence Tributes, Taxes, Cuſtomes
"and publick impoſitions, were uſually called TENTHS
"(as well as Miniſters Tithes) both amongſt *Gods own*
"*people*, 1 Sam. 8. 15, 17. (amounting **To the tenth of**
"**their eſtates and increaſe**; as alſo amongſt the antient
"*Romans, Grecians*, and moſt other *Pagan Nations* of old,
"(as Mr. *Mountague* proves at large in his Diatribæ, c. 3. by
"ſundry Authors) as they were anciently and at this day

"ſo

"ſo ſtiled, both (*m*) *amongſt the Turks, Moors, Spaniards,* "*Germans, Italians, French, Danes, Swedes, Poles, Scots,* "*Iriſh,* and moſt other Pagan and Chriſtian Nations at this "day; eſpecially in *England,* as you may read at large in "*Raſtals* Abridgments of Statutes, Title *Taxes and Tenthes*; "*Brooks* Abridgement, and *Aſhes* Tables, Title *Quinzime,* "*Diſme, Tax and Tallage,* and our *Parliament Records.* And "from this number of **Ten** their *Officers* as well of *State* as "*Religion,* were uſually ſtiled, *Decemviri, Decuriones, Decu-* "*mani, Decani, Decadarchæ, Decatutæ, Decatologi, Decatorii,* "and the like; our Names of Offices of *Deans, Tithingmen,* "*Collectors* of Tenths, &c. proceeding from the ſelf-ſame "*Number*; Sacred every way even amongſt *Pagan Nations,* "both in their *Duties of Piety and Policy,* by conſtant tra-"dition, they knew not why nor wherefore, and likewiſe "amongſt Gods people, upon the premiſed grounds. Hence Doctor *Tilleſley* thus concludes in his Epiſtle to King *James,* before his *Animadverſions* on Mr. *Seldens* Hiſtory. Surely the Number **Tenth or Tithe is Sacred and very Myſtical,** *and communicated only to conſecrated or Sacred perſons.* **That are Gods Vicars upon earth**; that is, **Kings and Prieſts: Decima Regis et Decima Sacerdotis**; who both ſtand in **Gods place, and receive this Portion as Gods upon earth.** From all which premiſes, Mr. *Mountague,* Dr. *Carlton,* Dr. *Tilleſley,* Dr. *Sclater* and others conclude (and let our Army Officers, New Legiſers, and all Tithe-oppugners conſider it) *That the Miniſters of the Goſpel now, as well as Gods Prieſts heretofore, have an eternal Right to Eccleſiaſtical Tithes, by Gods own unalterable Inſtitution; and none elſe any Right at all unto them but they; From which Right no man, nor all men can deprive or debar them; by any pretended Right, Preſcription, Modus Decimandi, Cuſtome, Uſage, Law, Statute or appointment of any other maintenance in lieu thereof, as more juſt, equal and convenient.*

(m) Purchas Pilgrimage, p. 304. 616. 621. 630. The writers of theſe ſeveral Nations, Realms and Republikes, printed in 16.

6. Tithes being originally due and paid to *Jeſus Chriſt* himſelf, (n) *God over all bleſſed for ever*; yea ſpecially, *reſerved by, appropriated, conſecrated to our Lord God,* as his peculiar *Holy Portion, Tribute, Rent, Right, Inheritance, Homage, from the ſonnes of men, for the conſtant maintenance of his publick Worſhip, and ſupport of his Prieſts and Miniſters attending thereon,*

(n) Rom. 9. 5.

to the end of the world. Lev. 27.30,32. Numb. 18. 24, 26, 28, 29. Mal 3, 8, 9. Heb 7 2, to 10. 1 Cor. 9. 4, to 15. and thereupon being usually stiled, both by (o) *Fathers*, (p) *Councils*, (q) *Popes Decretals*, (r) *Princes Edicts*, and *Christian Writers in all Ages*, **Dominica substantia, Res Dominicæ, Dei census, Dei debitum, &c.** *Non ab hominibus, sed* **ab ipso Deo institutæ** : *quas* **Deus in Signum universalis Dominii Sibi reddi præcepit, suas esse Decimas asseverans, &c.** The constant payment of them to Ministers under the Gospel, is not only warranted, commanded by the *equity* and *words* of the 1, 2, 4, 5, & 8. *Commandements of the Decalogue*, (therefore far from *being a Sin against the 2d. Commandement*, as (s) *John Canne* most absurdly and impudently asserts; as if Gods Precepts were repugnant to each other:) but likewise expressely, positively, eternally, prescribed by our *Saviour Christ* himself, in this peremptory *Gospel-Precept*, recorded by three Evangelists, *Matth.* 22. 21. *Mar.* 12. 17. *Luke* 20. 25, RENDER *therefore to* CÆSAR *the things that are* CÆSARS; *and* UNTO GOD THE THINGS THAT ARE GODS. Thus seconded by the Apostle *Paul*, Rom. 13. 7, 8. RENDER THEREFORE TO ALL THEIR DUES, &c. *Tithes* (as the premises evidence beyond contradiction) have *Gods own Image*, *Impresse*, *Superscription*, as visibly, as legibly engraven on them by himself, as any *Tribute-money* then shewed our Saviour, had *Cæsars*, by the Mint-Masters: yea, they were Gods own antient, standing, constant, known Tribute, at that very season when Christ uttered this precept, and some thousands of years before, specially reserved by, and duly rendered unto God and his Priests, by all Gods faithfull people, many hundred years before we read of any *Tribute-mony paid to Cæsar*, or any other King or Prince. Upon which ground, as they were then, (by this direct Gospel-Commandement of Christ himself) enjoyned to be as constantly, duly, truly paid to God and his Ministers, as any Tribute, Tax or Customes are unto *Cæsar*, or other *Higher-Powers* whatsoever: So they have since our Saviours daies (except only in times of greatest persecution under Pagan Emperors, during which some Tithes were rendered

(o) Origen, Hom. in Num. c. 18. Ambrose, Serm. 5. Fer. 2 & Augustin, Serm. 219. Jerom, in Mal. 3.

(p) Matiscon: 2. Can. 5. Mo. guntiense. An. 813. & 846. & 847. Concil. Lateran. c. 54. Ticmense sub Leone 4. Londinense: 2. Joan: in Gratian. Surius, Hoveden.

(q) Extravag. de Decimis. c. 13, 14, 15, 16.

(r) See Mr. Seldens History of Tithes, c. 5, 6, 7, 8. Bochellus, Decret. Eccles. Gall. l. 6. Tit. 8. Dr. Tillesleys Animadversions, p. 4. to 30.

(s) In his voyce.

red to Gods Miniſters in ſome places, or things of greater value, as I ſhall prove anon) been ſtill continued and univerſally paid to God in his Miniſters, in all or moſt Chriſtian Churches, Realms, Republicks, from the firſt publick imbracement of the Goſpel amongſt them, to this preſent, and more eſpecially in this our Realm, as Mr. *John Selden* in his Hiſtory of Tithes, Doctor *Tillesley*, *Tyndarus*, *Rebuffus*, with others prove at large; and the Author of *Reſpublica, ſive Status Regni Poloniæ* (*Lugduni Bat.* 1627. p. 177.) thus atteſt, for the Church and Clergy of *Poland*, **Habent etiam Decimam omnium legitum**, *Publico Principum ac totius Poloniæ conſenſu* **Jam inde ab initio ſuſceptæ Religionis Chriſtianæ attributas**, *& aliis quibuſdam Penſionibus cumulatas. Habent & luculentos fundos, Prædia, Pagos, Oppida, arces, & territoria; partim priſcorum ibidem Principum & Regum; partim privatorum munificentia adjectas* (as they likewiſe had in (*t*) *ours*, and other *Chriſtian Realms*) yet he afterwards ſubjoynes and complains, as we may juſtly do, *Nunc paſſim* **in alienas Donationes ac Decimas invaditur**, *longe majore* **avaritiæ rapacitatiſque infamia**, *quam egeſtatis relevatione.* Therefore Gods and our Miniſters Tithes, being by our Lord Jeſus Chriſts own Goſpel precept thus poſitively commanded to be conſtantly and duly rendered unto them, as well as tribute unto *Cæſar*; no conſciencious Loyal Chriſtians, but profeſſed Atheiſts, Antiſcripturiſts, Rebels unto God and Chriſt, can juſtly, or by any pretext of Conſcience, refuſe the due, conſtant payment of them, no more than of lawfull *Tributes* and *Taxes* legally impoſed on them by common conſent (*u*) *in free and lawfull Parliaments*; nor any *Cæſars*, Kings, Princes, Magiſtrates, or Supreme Powers, denie, defraud or deprive them of their Tithes and Dues, upon any pretext, without impairing, impeaching, ſubverting their own Rights and Titles to thoſe civil Tenths, Tributes, which they challenge and receive from the people as their due, by this very Precept of our Saviour, which couples *Gods Dues* and his *Miniſters* together with their own; the inviolable preſervation whereof, is the beſt and readieſt means to ſecure their own Tenths and civil Dues. Whereas theſe Princes, Potentates,

(*t*) See Spelmanni Concil. Antiqu. Eccleſ. Brit. Dr. Uſher De Rerum Britanicarum Primordiis.

(*u*) See 25 E. 1. c. 5. 34 E. 1. c. 1. Cooks 2. Inſtit. p. 529, 532, 533, &c. & the Petition of Right 3. Car.

tates, Powers, Grandees, Legiſers, who are ſo ſacrilegiouſlie injurious as to invade, impair, diminiſh, ſubſtract or aboliſh, Gods and his Miniſters Tithes, Duties, or divert them to pay their Souldiers, or any other publike or private uſe, will thereby but undermine their own intereſts, and teach the people how to defraud, ſubſtract, deny their own antient Civil Tenths, Cuſtomes, Duties, Taxes, Rents, and New Impoſitions, Exciſes of all ſorts, by way of retaliation; moſt of the *Anabaptiſtical* and *levelling preſent Petitioners* againſt Tithes and Glebes, petitioning, declaiming likewiſe againſt all *Cuſtomes*, *Impoſts*, *Taxes* old or new, as (x) *intollerable Grievances and hinderances to free Trade*; and many of them aſſerting, *all civil Supreme Powers* and Magiſtrates whatſoever, as *antichriſtian and unlawfull*, as *Tithes and Miniſters* are in their falſe account.

x See Lucas Oſiander, Enchirid. Contr. cum Anabaptiſtis. Harmony of Confeſſions, Sect. 19. of the Civil Magiſtrate. My Sword of Chriſtian Magiſtracy ſupported.

Laſtly, all Oppoſites to our Miniſters Tithes do, and muſt of neceſsity acknowledge (from the Scriptures inſiſted on in the firſt *Propoſition*, and Reaſons there alleged) *That ſome competent Maintenance, Salary, Recompence, Reward, or other* (arbitrary as they hold, certain and ſetled as we aſſert) *belongs to the Miniſters of the Goſpel by a divine, moral, natural Right, Juſtice, and Equity*; as all grant a *Sabbath* (and Government) *in general to be of divine Authority, Inſtitution, and morally due to God*. Now the whole Church of God from the creatiõ to this preſent, (though under various diſpenſations in the times of the Patriarchs, Law and Goſpel) being *but* (y) *one intire, Corporation or ſpiritual Body-Politique, whereof Jeſus Chriſt himſelf is the only head, King, Lord, Law-giver, High-Prieſt, Chief Paſtor, Miniſter, Advocate, Saviour, Foundation, Corner-Stone*; and the ſucceſsive Prieſts, Miniſters and Members thereof from the beginning to the end of the World, *ſerving, worſhipping, adoring, only one and the ſelf-ſame true*, (z) *immutable, inviſible, eternal Lord God*, according to his preſcribed will and word: and Jeſus Chriſt himſelf (the only *High prieſt* of this Church for ever) receiving, and God his Father preſcribing *Tithes* for the Maintenance of his Prieſts and Levites, both before and under the Law; and no wayes aboliſhing, but ratifying them in and by the Goſpel, as I have already proved: There neither is, nor can by

y John 10.16. c. 11. 51, 52. Eph. 1. 22, 23. c. 2.13. to the end, c. 4. 4 to 17. c. 5. 23, to 33. Iohn. 17. 20. to 25. Cant. 6. 9. Ezech. 37. 16, to 24. Rom. 12. 4, 5. Eph. 1. 10. 1 Cor. 10. 17. c. 12. 12, 13. Col. 3. 15. Hebr. 12. 22, 23. Iſay 66. 18, to 24. z Mal. 3. 6. Iam. 1. 17. Hebr. 7. 24. c. 13. 8. 1 Tim. 5. 15, 16. Pſal. 22, 26, 27.

be any other particular kind of competent, fitting, ſtanding, ſetled Maintenance, Reward or Recompence for all the Miniſters of the Goſpel evinced, demonſtrated out of Gods word, which may be truly reputed moral, natural, divine, univerſal, perpetual and unarbitrary; nor any other duly rendered from all Chriſtians in all Ages, places, (*a*) *in Faith, Conſcience, and ſincere obedience towards God,* as ſuch a maintenance, but this of Tithes alone, independent on the luſts & wills of men: It being that which the Patriarchs, (no doubt by Gods preſcription being paid *in Faith*) both vowed and paid to God before the Law; which God himſelf afterwards ſpecially reſerved, preſcribed, and all his people duly rendered under the Law; annexing many promiſed bleſſings to the true payment, denouncing many threats, curſes to the ſacrilegious Subſtraction or detaining of them; that which Chriſt himſelf and his Apoſtles moſt ſpecially pointed at, commended, ratified in the Goſpel; that which all Chriſtian Kings, States, Magiſtrates, Churches, Chriſtians under the Goſpel in all Ages, places have generally fixed upon, approved, aſſerted, preſcribed, ratified, as not only ſacred and divine, but as ſuch a moſt juſt, wiſe, equal, excellent, incomparable way of maintenance (invented by the moſt wiſe God) which cannot be matched, much leſſe amended, exceeded by all the policy, wit, or wiſedom of men: being a moſt certain, ſtanding, unvariable, convenient Allowance in all Ages, places, ſeaſons, alterations, how ever things riſe or fall, continuing unalterable like the weekly Sabbath) as to the porportion or *quota pars*, in all viciſſitudes of warre, peace, plenty, ſcarcity, famine; and cauſing all Miniſters to ſympathize, fare, ſhare alike with their people everie where, be the times and ſeaſons good or bad, wet or dry, plentifull or barren; and giving them a competent ſhare in (*b*) all their Temporal Bleſſings, without ſuch toyl or labour as might interrupt them in their Miniſtry, Studyes, and furniſhing them with a tenth part of every tythable Thing their reſpective Pariſhes yield for the food, cloathing, ſupport of themſelves, Families, Cattel, or vendibles of ſomekind or other, ſufficient to buy what elſe they want. This way of Maintenance therefore

a Rom. 14. 23.

b Gal. 6. 6. Gen. 14. 12. Hebr. 7. 2.

ſo ſacred, divine, antient, moral, univerſal, convenient, equal, unalterable, and ſo long continuance in Gods Church in all Revolutions, may not, muſt not, cannot be either totally abrogated, ſubſtracted, detained, diminiſhed, nor changed into any other *new-fangled* pretended more equal, juſt, certain, convenient, leſſe troubleſome *Stipendiary, Salary*, by any *pragmatical, Jeſuitical, Anabaptiſtical, Atheiſtical Politicians, Statiſts, Powers or Legiſlators whatſoever*, without the higheſt *Antichriſtian Pride*, Preſumption, Inſolency, and (c) *Exaltation of themſelves above and againſt God himſelf*, whoſe ſpecial ſacred Inſtitution, portion, rent, inheritance, right, and due they are; particularly (both by name and kind) reſerved, preſcribed by, appropriated, devoted to himſelf, by his own command; which all Emperors, Kings, Princes, Potentates, Powers, Generals, Armies, Nations in the world have no Power or Juriſdiction to repeal, diſobey, change, alter; no more than Tenants their Landlords antient Quitrents, Services, Tenures, or Subjects, Servants, their Kings or Maſters Laws, Orders, Mandates, yea no more than they can change Gods weekly Sabbath into another different proportion of time, or any other ſacred Inſtitution, into a new ſuperſtitious humane Invention, as learned *Keckerman*, in his Syſtem. Polit. l. 1. c. 21. *Polanus* in Ezech. 48. v. 14. Dr. *Carlton*, and Dr. *Scalter*, in their Treatiſes of Tithes, aſſert and prove at large.

c 2 Theſſ. 2. 3, 4.

This divine Right of Tithes even under the Goſpel, which I have pleaded for, hath been conſtantly aſſerted in all Ages, ſince the Apoſtles times till now, by *Fathers, Councils*, the Laws, Edicts of *Chriſtian Emperors, Kings, Parliaments, Canoniſts, Caſuiſts, Schoolmen, Hiſtorians, Lawyers, Popiſh, Proteſtant Divines* of all ſorts and Nations. Dr. *Richard Tilleſly* in his Animadverſions upon Mr. *Seldens* Hiſtory of Tithes, printed *London* 1619. p. 3, to 30, hath collected a *Catalogue* of no leſſe than 72. ſuch Authorities (in a Chronological method) before the year of our Lord 1215. as have aſſerted their *Ius Divinum*, in all Ages before that; whereof *Irenæus* (flouriſhing in the year of Chriſt 180.) is the firſt, and the Conſtitutions of *Fredericus* the ſecond, the laſt, where thoſe who pleaſe may peruſe them. Mr. *Seldens* laborious

laborious *Hiſtory of Tithes, and Review*, , eſpecially ch. 5. 6, 7, 8, 9. ſupplies us with many more Authorities of this kind, in ſucceeding times, eſpecially with our own Domeſtique *Laws* and *Councils*, to whom I refer the impartial Reader, and to Dr. *Tilleſly*, Dr. *Sclater*, Mr. *Mountague*, Mr. *Nettles*, and Sir *James Semple* their Animadverſions on and Anſwers to his *Hiſtory*: If any deſire further ſatisfaction in this point, let them peruſe *Andr. Hiſpanus*, De Decimis Tractatus. *Petrus Rebuffus*, and *Tyndarus* De Decimis, printed Colo. 1590. *Gaſpar Boetius*, De Deciman Tutori Hiſpanico JURE præſtanda: Grav. 1565. *Ignatius Laſerte* & *Molina*, De Decimis Venditionis, & Permutationis. *Ioan. Giffordus*, Moderata Diſſertatio de Ratione alendi Miniſtros Evangelicos: Hanov. 1619. *Gulielmus Redoanus*, De Rebus Eccleſiæ non aliendis: Ven. 1589. & De Spoliis Eccleſiæ Romæ. 1585. *Alexander Stiaticus*, Repet. in Extrav. Ambitioſæ: De Rebus Eccleſiæ non aliendis. *Alph. Villagus*, De Rebus Eccleſiæ non ritè alienatis, recuperandis: Bon. 1606. (a Treatiſe of hard digeſtion in theſe ſacrilegious times:) Sir *Henry Spelman*, De non temerandis Eccleſiis: Dr. *John Prideaux*, Orat. 5. De Decimis: Dr. *Edward Reynolds*, Explanation on Pſal. 110. v. 4. *Gul. Zepperus*, Legum Moſaicarum Explanatio, l. 4. c. 40. And learned *Hugo Grotius*, who thus concludes in his Book *De jure Belli & Pacis*, l. 1. c. 1. & 17. p. 9. (deſervedly magnified by all Scholars, Lawyers, Politicians, Souldiers, and therefore I cloſe with it, to ſtop all their mouths at once.) *Lex vetus de* **Sabbato**, *&* *altera De Decimis, monſtrant* **Chriſtianos obligari, nec minus** *Septima temporis parte ad cultum divinum;* **Nec minus fructuum Decima** *in alimentum eorum qui in ſacris Rebus occupantur, aut ſimiles pios uſus* **ſeponant.** Reſolving the tenth part of mens increaſe at leaſt, and no ſmaller proportion, to be(*d*) as juſtly, morally, perpetually due to God and his Miniſters under the Goſpel from all Chriſtians, as the weekly Sabbath, and ſeventh part of their time, and no leſſe, is due ſtill by them to God and his publike worſhip.

d See Sclaters Miniſters Portion, p. 224, 225, 226, where he proves this by their parallel.

Thus much for the *divine Right of our Miniſters to their Tithes*, omitted in the former part, but here ſupplyed, for

the Readers fuller ſatisfaction in theſe *Sacrilegious times*, which ſo violently and impiouſly decry it without Scripture, Reaſon, Antiquity, Authority, out of malice and deſign. The ſucceeding *Chapters* more concern their *Legal, Rational Right* and Equity depending on their Divine,

CHAPT. III.

HAving diſpatched the two principal Propoſitions of greateſt concernment, (wherein I have been larger than I at firſt intended) to ſatisfie all mens Conſciences, and ſtop the mouths of all *Gain-ſayers*, I now proceed to the third Propoſition.

That if Tithes and other maintenance by Glebes, Oblations, Penſions, formerly ſetled on our Miniſters, be either wilfully withheld, or ſubſtracted from them by the people, in part or in whole, the Civil Magiſtrates may and ought by coercive Laws, Penalties to inforce the payment of them in due form and time, both by the Law of God, and Rules of Iuſtice, without any Injury or Oppreſſion to the people.

This Propoſition neceſſarily follows from the former two: for if there be a juſt, competent, comfortable Maintenance due to all lawfull painfull Preachers, and Miniſters of the Goſpel, even by divine Right, inſtitution, expreſſe Precepts, both of the Goſpel and Law of God; and that as a **juſt Debt, hire, wages, ſalary, right**, not as a mere voluntary Gift, Alms, Benevolence; and the ſetled maintenance of our Miniſters by Tithes, Glebes, Oblations, Penſions, and other Duties, be ſuch, as I have already demonſtrated: then the Civil Magiſtrates may and ought by coercive Laws and Penalties to enforce the payment of them in due form and time (as our very Officers by ſuch means enforce their Souldiers, Parents their Children and Servants, Schoolmaſters their Scholars, yea our Troopers their very Horſes, held in with Bits and Bridles when unruly, and quickned with Spurs when lazy: and Shepheards their very Sheep, with their Dogs and hooks, when there is cauſe, to do their duties, and reform their Errors) without

out

out the leaſt guilt or colour of Injury or Oppreſsion to the wilfull, obſtinate, or negligent detainers of them; and that by the ſelf-ſame Laws, rules of Juſtice, Reaſon, Conſcience, as all Tith-Opponents yet grant, they may enforce obſtinate or negligent Tenants, Creditors, Maſters, Publick or private Accomptants, Treſpaſſers, Diſſeiſors, and the like, to pay their juſt Rents and Services to their Landlords, their due Debts to their Creditors, their contracted wages to their hired Labourers or menial Servants, their audited Arrears to the publick Treaſury, or others to whom they are indebted upon Account, their aſcertained dammages to ſuch as they have injured, and to reſtore the Goods or Lands unjuſtly taken or detained, to thoſe they have plundered or diſſeiſed of them, yea as juſtly as they may by any coercive Laws and means enforce and conſtrain any obſtinate Perſons or Merchants, to pay all Tenths, Fifteens, Subſidies, Ayds, Cuſtoms, Tonnage, Poundage, for defence of the Realm by land or ſea when publickly and legally granted in and by a full, free, and lawfull Parliament, duly ſummoned and elected by the people, according to the (*a*) *manifold Laws and Statutes* enacted for that purpoſe: the want of which indubital Ingredients only, how fatal they have been to *Parliaments in former Ages, to make them and all their Acts, Iudgements, Orders, Ordinances, mere Nullities, and what a prejudice they have been to the People and Republick* too, thoſe who pleaſe may read at leaſure in the Statutes of 39 H. 6. c. 1. & Rot. parl. n. 3. 17. c. 7. And the Act for repealing the Parliament of 21 R. 2. in the Parliament of 1 H. 4. c. 3. The reaſon of which Repeal, is thus recorded by Mr. *Oliver Saint Iohn* in his *Declaration in Parliament againſt the Shipmony Iudges*, Anno 1640. (printed by the Commons command) p. 33. *That Parliament of 21 R. 2. of Revocation, was held by force, as is declared in the Parliament Roll of 1 H. 4. n. 21, 22. That it was held* **Viris armatis, et Sagittariis immenſis. The Knights of Parliaments were not elected by the Commons, Prout mos exegit, Sed per Regiam voluntatem**: *And ſo the Lords Rex omnes Dominos* **Sibi adhærentes** *ſummonare fecit.* Whereupon Nu. 48. Theſe judgements of Revocation (and that of the whole Parliaments proceedings too)

(*a*) 2 3 E. 1. c. 1. 5 R. 2. Stat. 2. c. 4. 12 R. 2 c. 12. 7 H. 4. c. 14. 11 H. 4. c. 1. 1 H. 5 c. 1. 6 H. 6. c. 4. 8 H. 6. c. 7. 10 H. 6. c. 2. 23 H. 6. c. 11. 32 H. 6. c. 15. 9 H. 8. c. 10. 27 H. 8. c. 26. 35 H. 8. c. 11. 17 Car. The Act for Triennial Parliaments, Cooks 2 Inſtit. p. 168, 169. & 4 Inſtit. p. 1. 45, 46, 47, 48, 49.

too) are declared to be **Erronea, Iniqua, et omni juri et rationi repugnantia**, *Erroneous, wicked, and contrary to all Right and Reaſon*: So Mr. *Saint John, Numb.* 37. This was one grand Article of Impeachment of King *Richard* the 2d. for which he was then depoſed from his *Government* by a forced Reſignation. *Heu licet quod eo Statuto & Conſuetudine Regni ſui, in Convocatione cujuslibet Parliamenti ſui, populus ſuus in ſingulis Comitatibus Regni* DEBEAT ESSE LIBER *ad eligend: & deputand: Milites pro hujuſmodi Comitatibus, ad intereſſend. Parliamento, & ad exponend. eorum gravamina, & ad proſequend. pro remediis ſuperinde, prout eis videbatur expedire; Tamen præfatus Rex* **ut in Parliamentis ſuis ut liberius conſequi valeat ſuæ temerariæ voluntatis effectare** *direxit mandata ſua frequentius Vicecomitibus ſuis* **ut certas Perſonas per ipſum Regem nominatas ut Milites Comitatus venire faciat ad Parliamenta ſua**: *Quos quidem Milites* **eidem Regi fabentes indulgere poterat prout frequenter fecit quandoque per minas varias et terrores, quandoque per munera ad conſentiend. illis quæ Regno præjudicialia fuerant et Populo quamplurimum onerosa, et ſpecialiter ad concedendum eidem Regi Subſidium ad certos Annos ſuum Populum nimium opprimendo.** Which I leave to *John Canne* to Engliſh for thoſe who underſtand not *Latin*, or our *Laws*, and would ſtrip our learned Miniſters of their Tithes and ſetled maintenance by colour of an *extraordinary call* (as he terms it) to ſuch an *extraordinary* Sacrilegious work as this.

Queſt. *But what ground is there in Scripture* (*may ſome demand*) *for compelling People to pay their Tithes and other Duties to their Miniſters?*

Anſw I anſwer. 1. We have the Preſident, Law, and **Commandement** of Godly *Hezekiah*, recorded in the 2 *Chron.* 31. 4, 5, 6, 7, 8. with the good effect it wrought, already recited. 2ly. The Examples of zealous *Nehemiah*, and the Religious *Nobles* and People under him; who entred into a **ſolemn Covenant, curſe, oath, and made Ordinances to charge themſelves** yearly with the third part of a *Shekle* for the ſervice of the Houſe of God: and that they would bring in all their Firſt-fruits and Offerings, and **the Tithes of their ground unto the Levites**, that the ſame *Levites* **might**

might have their Tithes in all the Cities of their Tillage, *Neh.*9. 38 c. 10. 1. throughout, ſpecially *v.*29,32,37,38,39. ch. 12. 44, 45. which when afterwards neglected, by the people, *Nehemiah contended with the Rulers* (for their negligence in not enforcing the people to pay them) whereupon this effect enſued, **Then brought all Judah the Tithes of the Corn, and the new Wine, and the Oyle unto the Treaſurers,** &c. And *Nehemiah* was ſo far from deeming this *Injuſtice* or *Oppreſſion*, as ſome now malitiouſly term it; that he prayes, *Remember me, O my God, concerning this, and wipe not out my good Deeds, that I have done for the Houſe of my God, and for the offices thereof,* Neh.13.10,to 15.From which Preſident *Nicholas Hemingius* (a far better Divine and Scholar than *John Canne* and all his Aſſociates againſt Tithes) thus reſolves in his *Commentary* on 1 Theſſ. 5. 12, 13. Therefore the Godly are to be admoniſhed, **That by Divine Right they owe Stipends unto the Miniſters of the Church.** *But that nothing may be here neglected to the dammage of the Miniſtry,* **This care belongs to the Superiours.** *For if Kings be nurſing Fathers to the Church* (*as* Iſaiah *admoniſheth*) **Poſſunt et debent jure divino miniſtris Eccleſiæ ſtipendia ordinare,** *they may and ought by Divine Right* (or Gods Law) *to ordain Stipends to the Miniſters of the Church, by the example of the moſt godly King* Hezechiah, 2 Chron. 31. *That they may wholly addict themſelves to the Law of God.* And if the people detain theſe Salaries, and ſetled Dues from them, they may enforce them by Fines, penalties, and Actions to pay them.

3ly. If theſe Examples prevail not, we have the Preſident of a zealous *Heathen Prince* (who ſhall riſe up in judgement againſt many pretended Magiſtrates, refuſing to aſſiſt complaining Miniſters to recover their juſt Tith s and Dues from their refractory ingrate people) to wit, King *Artaxerxes*, who making a Decree for furniſhing *Ezra the Prieſt with whatſoever he ſhould require for the maintenance of Gods worſhip and Houſe*, Ezra 7. 11, &c. concludes it thus *v.* 26. *And whoſoever will not do the Law of thy God, and the Law of the King* (which confirm our Miniſters Tithes and Dues) **Let Judgement be executed ſpeedily upon him, whether it be unto Death, or unto Baniſhment, or to Confiſcation**

of

of Goods, or to Impriſonment. And leſt any ſhould deem this a Tyrannical, Oppreſsing Edict; *Ezra* himſelf ſubjoyns in the very next words, *v.* 27. *Bleſſed be the Lord of our Fathers, who hath put ſuch a thing as this is in the Kings heart.* Which Law if now put into due execution, would ſend *Canne* and moſt of his Confederates here packing back again to *Amſterdam*, or ſome *Gibbet*, or *Priſon*, and ſtrip them of the Goods they have got by the warres and troubles of the time.

4ly. We have King *Darius* his Decree for *repairing Gods Houſe, and furniſhing the Prieſts there with all neceſſaries they required*, which thus concludes with a moſt ſevere penaltie againſt the wilfull Diſobeyers of it, *Ezra* 6. 11. *Alſo I have made a Decree, That whoſoever ſhall alter this word, Let Timber be pulled down from his Houſe, and being ſet up,* **Let him be hanged thereon, and his Houſe be made a Dunghill for this.** How many new *Gibbets* ſhould we now have throughout *England*, and how many new-purchaſed Houſes by thoſe who had none of late, would be made *Dungheaps*, if this rigid Law were now put in ure? Which may ſtop the clamorous mouths of ſuch who cry out againſt Laws and Ordinances for Tithes, preſcribing more moderate penalties.

Object. *But all this is but* Old Teſtament *many now object: what can you allege for your Propoſitions out of the Goſpel?*

Anſw. To ſtop their mouths, I anſwer,

1. That the Goſpel expreſly commands all living under it, **To render to all their Dues:** Therefore to Miniſters (to whom I have proved Tithes and other ſetled maintenance to be a juſt *Due* and *Debt*) **to owe nothing to any Man,** Rom. 13. 7, 8. Therefore not to Miniſters. But what if bold, atheiſtical, obſtinate or covetous Wretches will not pay theſe Dues to their Miniſters, doth the Goſpel allow Magiſtrates and higher Powers to compel them to it? Yes, in the very antecedent words, *v.* 4, 5. *If thou do that which is evil,* (as the defrauding, denying, detaining of the Miniſters, as well as the Magiſtrates, or any others Due Debts and Salaries, is a doing of evil, prohibited by the forecited words

words, and many other Texts elſewhere inſiſted on) *be afraid, for he beareth not the Sword in vain*; (as he ſhould do, might he compell none by it to their duties) *For he is the Miniſter of God, even a revenger to execute wrath upon him that doth evil:* **Wherefore ye muſt needs be ſubject** (in yielding to their commanding Laws and Ordinances for Tithes and Miniſters Dues, as well as others, edged with coercive Penalties) **not only for wrath** (that is, for fear of the Penalties which elſe fall upon you for your diſobedience, exaſperate the Higher Powers and Civil Magiſtrate to execute wrath upon you) *but even for* **conſcience ſake**; which ſhould more prevail with men than wrath and Penalties; though our Tithe-detainers now are grown ſo atheiſtically impudent, as to alledge **conſcience** for not rendring them, and robbing God himſelf of them, *Mal.* 3. 8. as well as his Miniſters.

2ly. The Holy Ghoſt by the Apoſtle *Peter* thus ſeconds his former precept, by *Paul*, 1 Pet. 2.13, 14. *Submit your ſelves to every Ordinance of man for the Lords ſake, whether to the King, as Supream, or unto Governours*: who have made many Lawes and Ordinances for payment of our Miniſters Tithes and Duties. Yea, but ſay our ſturdy armed, and unarmed *Tithe-detainers* now; What if we will not do it, as we are reſolved, notwithſtanding all ſuch Laws and Ordinances? What? Are you reſolved to diſobey and contemn Gods Goſpel, Laws and Ordinances as well as Mans? Where is your Religion, your Saintſhip you ſo much boaſt of? *Will you* provoke the Lord himſelf to wrath, are you ſtronger than he?* I preſume, not: Therefore the Apoſtle ſubjoins, That theſe *Kings* and Governours *are* **ſent by him for the Puniſhment of Evil doers**: And ſuch are all thoſe who detain the Miniſters eſtabliſhed Dues, who are not only *Theeves* and *Robbers* of God in the Old Teſtaments language, *Mal.* 3 8. but **committers of Sacrilege**, *Rom.* 2. 20. *Thou that abhorreſt Idols* (as many Tithe-oppugners pretend they do) **Doſt thou commit Sacrilege and Church Robberie?** *Acts* 19. 37. in the New Teſtaments and meer Heathens Dialect; who fall under the juſt puniſhment of *Kings* and *Governours*, whom God will bear out in the juſt puniſhment of ſuch

* 1 Cor. 10. 22.

evil doers, or elſe puniſh them himſelf in a more ſevere manner, if the Armed ſonnes of [a] *Zeruiah be too hard for David*, and [b] *It is a fearful thing to fall into the hands of the living God, who* even under the Goſpel *is a conſuming fire*, Heb. 12.29. and hath proved ſo to many Tithe-oppugners very lately, both in conſuming their Houſes and perſonal Eſtate, as well by real fire, as by inflicting Spiritual judgements on their ſouls.

a 2 Sam. 3.39.
b Heb. 10. 31.

3ly. Our Saviours own words recorded in the Goſpel, are direct in point. *Luke* 12. 57, 58, 59. *Mat.* 5. 25. *And why, even of your ſelves judge ye not what is right?* (in paying your juſt Dues and Debts to all you owe them without ſute or coercion, as the next words literally import:) *When thou goeſt with thine adverſary to the Magiſtrate, as thou art in the way give diligence that thou mayeſt be delivered from him, leſt he hale thee to the judge, and* **the Judge deliver thee to the Officer, and the Officer caſt thee into priſon Verily I ſay unto thee, thou ſhalt by no means come out thence, till thou haſt paid the uttermoſt farthing**; or very **laſt mite**. Here is a Goſpel reſolution of our Saviour in two Evangeliſts, ratified with a *verily I ſay unto thee*; That all thoſe who will not pay their Miniſters Tithes and Dues, as well as other mens Debts, may be lawfully brought and haled perforce before the *Magiſtrate*, and by the *Magiſtrate* and *Judge*, condemned in double Dammages, caſt into Priſon, and not ſuffered to come out thence, *till he have paid the utmoſt farthing*, not only of his detained Tithes and Dues, but of his fine, forfeiture, and coſts of ſute, preſcribed by our Laws. And let all our Swordmen and other oppugners of our coercive Laws againſt detainers of Miniſters Tithes and Dues, give our Saviour himſelf the Title of a *Tyrant*, and *Oppreſſor*, a *Lyar*, if they dare, and that ſuch proceedings are not ſufferable under the Goſpel.

4ly. There is nothing ſo free and voluntary in the world, that I know, as *Almes* and *Charity* to poor diſtreſſed Saints and Chriſtians; Yet the Goſpel accompts this *a due Debt*; and all able to give them, **Debtors**, *Rom.* 15 27. And if any refuſe to render them, out of their Hard-heartedneſs, and want of Charity; the Chriſtian Magiſtrates under the Goſpel may, not only rate and aſſeſſe them according to their

their Eſtates towards the Poors relief; (as they do in all Chriſtian Republicks and Realms) but *by Diſtreſſes, ſale of Goods and other coercive wayes* compel them to render them; and that both by the Common law of *England*, and the Statutes of 22 H. 8. c. 12. 27 H. 8. c. 25. 1 Edw. 6. c. 3. 5 E. 6. c. 2. 7 E. 6. c. 11. 1 Phil. & Mar. c. 6. 5 Eliz. c. 3. 14 Eliz. c. 3. 18 Eliz. c. 3. 22 Eliz. c. 11. 23 Eliz. c. 3. 31 Eliz. c. 10. 35 Eliz. c. 7. 43 Eliz. c. 2. as *Dalton* and other *Juſtices of Peace*, Tit. Poor, *Maimed Souldiers*. Therefore admit *Tithes* mere *Alms* (as ſome would have them) yet when and where detained, they may be as juſtly levyed and recovered by coercive Laws and Statutes as *Alms* to the Poor, and thoſe who condemn coercive Laws for *Tithes* as unbeſeeming the Goſpel, muſt Tax and Repeal all Laws for the *Poor*, and for *Maimed Souldiers* too, as ſuch; which I preſume they will not do.

5ly. I ſuppoſe neither *Canne* himſelf (who receives pay as a *Chaplain* to the *Army* out of publick Contributions from the people, not from voluntary contributions of the Souldiers) and all other Officers and Swordmen oppugning the coercive Maintenance of our Miniſters by Tithes or otherwiſe, will maintain even unto death; that the People (even againſt their wills and Conſciences too) may be enforced to pay Monthly *Taxes* and *Exciſes* (amounting to twenty times more each year than all the Miniſters Tithes in *England*) by coercive Orders and Ordinances, (though not made in a full, free, or old Engliſh Parliament, nor warranted by ſo many indiſputable Acts of Parliament as Miniſters Tithes and Dues) and levyed by Impriſonments, Diſtreſſes, Forfeitures, armed violence, and free quartering of Souldiers on the people, (though adjudged *High Treaſon* in *Straffords* Caſe in full Parliament, for which he loſt his Head;) our Miniſters therefore being real Spiritual *Souldiers of Jeſus Chriſt*, even by the Goſpels Reſolution; and not to *go a warfare at any time on their own free coſt*, but upon the Peoples pay & wages, as due to them, as any Souldiers (which I have formerly proved) they muſt by the ſelf ſame reaſon acknowledge the levying & enforcing of the payment of their leſs Burdenſom, and more legal, neceſſarie Tithes for the defence and preſervation of the very Goſpel, Religion, Gods Glory and Mans Salvation once a year, by penalties, forfeitures, impriſon-

ments, or distresses when obstinately detained: or else disclaim their own coercive *Contributions* first, to maintain unchristian bloodie wars between Christians of the same Religion, in firm unity, and amity with us, which are not so necessarie, or commendable amongst Christians, who should (*a*) live peaceably with all men (not make a last Trade of war) (*b*) Love as Brethren, (*c*) *Lay down their Lives one for another*, Yea (*d*) *love and pray for their Enemies* (not murder or destroy them) and (*e*) *beat all their Swords into Plowshares and their spears into Pruning Hooks, not lifting up Sword Nation against Nation* (as now they do to the peril of the Gospel, reproach and slaunder) *and learn war no more*) as is the Spiritual warfare of our Ministers against the World, Flesh, Sin, Devil, and all Errors, Blasphemies, Corruptions, for the eternal Salvation (not Destruction) of mens Souls and Bodies too.

a Rom. 12.18.
b Cor. 13. 11.
2 Gal. 5. 13.
Ephes. 4. 2. 1 Pet. 3. 2.
c 1 John 3.16.
d Matth. 5.44. Rom. 12. 20.
e Isay 2. 4. Micha. 4. 3.

6ly. We find it long since prophecied in the Old Testament, in relation to the calling to the Gentiles by and under the Gospel, *Isay* 49. 23. That *the KINGS of the Gentiles should become Nursing-Fathers, and their Queens Nursing-Mothers to the Church*, Isay 60. 9, 10. *Surely the Isles shall wait for mē, and the Ships of Tarshish first, to bring my Sons from far,* **their Silver and their Gold** *with them: And the Sons of Strangers* **shall build up the walls, and their Kings shall minister unto thee**, Psal. 72. 10, 11. **The Kings of Tarshish and of the Isles shall bring Presents, the Kings of Sheba and Seba shall offer Gifts, yea all Kings shall down before him** (and then) *all Nations shall serve him.* Thus seconded in the New Testament, *Rev* 21. 24. where it is prophecied of the *Heavenly Jerusalem* (the Church of Christ) **the Kings of the Earth do bring their Glory unto it.** Which Prophecies concerning *Kings*, and likewise *Kings of Isles* in particular (and no other sorts of Governors, which is observable) have been most eminently verified of the *Kings* and *Queens* of this *Isle* and Realm of *Britain*, beyond all the Kings, Queens, Regions, Isles and Kingdoms in the world besides, to the eternal Honour of that late rejected, abjured form of Kingly Government (derived from Gods own form of (*b*) Kingly Government over the whole world, and

b Psal 47. 2, 6, 7. 1 Tim. 1. 17.

and of (*c*) Chriſts Royal Government over his Church both Militant and Triumphant) and of this our Iſle: where God bleſſed our Church and Kingdom, 1. with *three ſuch worthy Heathen Kings* in Succeſsion, (*a Arviragus, Marius*, and *Coylus*) who though they embraced not the Chriſtian Faith here preached ſoon after our Saviours Aſcenſion by *James the Son of Zebedee, Simon Zelotes, Peter, Paul, Ariſtobulus, and Philips twelve Diſciples*, wherof *Joſeph of Aramathæa* (who honourably interred our Saviour) *was chief, Yet they courteouſly entertainced them, permitted them freely to preach the Goſpel to their people, gave publick entertainment to the perſecuted Chriſtians reſorting hither as to a ſafe and peaceable Sanctuary, when they were forcibly expelled out of all other Kingdoms and Countries throughout the world, and Roman Empire, by bloody Perſecutors, beſtowed Lands and a comfortable Maintenance on the Preachers of the Goſpel at Glaſtonbury, where they built the firſt Chriſtian Church in the world*; and were the *firſt Kings and Kingdoms in the world who gave publique Reception, Protection, Countenance, Maintenance to the Preachers and Profeſſors of the Goſpel*; as not only our own Hiſtorians, but two forein Writers, namely *Polydore Virgil*: Hiſt. Angl. l. 2. and *Cardinal Baronius* himſelf. Annal. Tom. 1. An. 95. n. 5. with *Spondanus* in his Epitome of him, records. 2ly. With the firſt *Chriſtian King* we read of, publickly baptiſed, profeſsing and eſtabliſhing the Chriſtian Faith, builded, *endowed Churches and Miniſters with Glebes and other Maintenance*; to wit our famous King *Lucius*, who about the year 187. (as (*b*) *Matthew Paris, Matthew Weſtminſter*, the Hiſtory of *Rocheſter* and others record) **Poſſeſsiones et Territoria Eccleſiis et viris Eccleſiaſticis abundanter conferens Chartis & Munimentis omnia communivit**: *Eccleſias vero cum ſuis Cœmiteriis ita conſtituit eſſe Liberas, ut quicunque Malefactor ad illa confugeret, illæſus ab omnibus remaneret*: (a good Policy at that time to draw Pagans to frequent the Church, and hear the word, to convert them both from their Paganiſm and evil Lives;) He not only giving *all the Lands and Poſſeſſions belonging to the Pagan Temples and Prieſts to the Churches and Miniſters of the Chriſtians*; *Sed quia majorem honorem illis impendere debuerat*, **augmentavit illas ampliotibus agris et manſis**,

c Pſal. 2. 6. Pſ. 48. 2. Rev. 15. 3. Iohn 1. 44. Zech. 9. 9.

a Capgrave in vita Ioſephi, Will. Malmeſbury De Antiqu. Glaſtonienſis Eccleſiæ, Spelman. Concil. Epiſt. Dedicatoria, & p. 1. to 12. Dr. Vſher Eccleſiæ Brit. Antiquitates: c. 1. Godwin, Mathew Parker, Speed, and ſundry others.

b Antiqu. Eccleſiæ, Brit. Fox Acts and Monuments, Spelman. Concil. p. 12. &c. Dr. Vſher Eccleſ. Brit. Antiqu. c. 4, 5, 6.

c Ad An. 187. Roger Wendever ad An. 184. Dr. Uſher Eccleſ Brit. Antiqu. p. 125, 126, 1078. Galfridus Monmuthenſis, l. 5. c. 1. Edit. Hidelberg.

manſis, omnique libertate ſublimavit, as *Galfridus Monmunienſis*, and *Gervaſius Tilburienſis* affirm: Here was a true *Nurſing Father* indeed to Gods Church and Miniſters.

3ly. With the firſt *Chriſtian Queen* we read of in all the world, to wit, *Queen Helena*, (a) Daughter and Heir to King *Coel*, and Mother to *Conſtantine* the Great, who was a carefull *Nurſing Mother*, and Bountifull Benefactor to the Church and Miniſters of Chriſt, as *Euſebius* in the life of *Conſtantine*, *Ambroſe Oratio in Obitum Theodoſii*, *Baronius* in his *Annals*, and *Speed* in his *Hiſtory of Great Britain*, p. 156. record. Whence ſhe was ſtiled in antient Inſcriptions, *Venerabilis* ET PIISSIMA AUGUSTA; *both for her extraordinary Piety, and her converting of* Conſtantius *her Husband to the love and protection of the Chriſtian Religion, and the Profeſſors of it, who by her means creeping out of the Dens and Caves wherein they were hid, began to exerciſe their Devotions publickly, and* TO REEDIFIE THE OLD RUINATE CHURCHES (which *Diocleſian the perſecuting Emperour* had levelled to the very ground in all places,) and TO ERECT NEW; (b) *She herſelf* at her own coſt, *erecting a Stately Church over our Saviours Sepulchre at Jeruſalem, famous till this very day.*

4ly. With the firſt *Chriſtian Emperor* in the world, even that famous *Conſtantine the Great, born and elected Emperour in this Iſland*, educated in the Chriſtian Faith by his pious Mother, the beſt, the Greateſt *Nurſing Father* the Church of God ever yet enjoyed in the world.

(c) For firſt, He deſtroyed the two Grand Perſecutors of the Chriſtian Religion, *Maxentius* and *Licinius*, with their Adherents, and demoliſhed all the Idol-Gods and Monuments of Idolatry throughout his Dominions.

2ly. He reduced all the exiled Chriſtians driven out of their Countries into deſolate Iſlands, Caves, Dens, Deſarts, reſtored them their loſt Poſſeſſions, eſtabliſhed Chriſtian Magiſtrates throughout his Empire, encouraged, protected the Chriſtians in all places, in the publick Profeſſion of their Religion, and ſuppreſſed the *Hereſies* and *Schiſmes* that ſprung up amongſt them, by *Councils* and publick *Edicts*.

3ly. He cauſed all the Churches in this Iſle and elſe-

a Matth. Weſtm. Graftons Holinſhed, Fox and Speed.

b Matth. Weſtm. An. 307. Dr. Vſher Eccleſ. Brit. Antiqu. c. 8. Speeds Hiſtory p. 156, &c. Baronius, An. 306. n. 16.

c Euſebius, Eutropius, Zonaras, Grimſton, Speed, and others in his Life, Fox Acts and Monuments, vol. 1.

where, which by the *Decrees* of *Diocleſian* were *levelled in all places to the very ground* (which ſome Atheiſtial *Anabaptiſts*, and *Jeſuitical Incendiaries* even in theſe pretended glorious times of Piety and Reformation endeavour to do again) *to be re-edified*, and new ones to be *founded throughout his Dominions*; himſelf erecting moſt *Magnificent Temples to Gods honour*, (as King *David* did out of *holy zeal, and love to God*, not Popiſh ſuperſtition, as ſome now cenſure it, 2 *Chron.* 22 5. c. 29. 1, 2, 3.) both in *Rome* it ſelf, *Ieruſalem*, *Hoſtia*, *Neapolis*, *Hirapolis*, *Conſtantinople*, and other Cities, endowing them with ample poſſeſſions, and all other Churches with convenient Glebes, Manſions and Revenues.

a Euſebius de vita Conſtantini, Gildas, Matth. Weſtm. An. 318, to 351. Speeds Hiſtory, p. 159, 161. Spelman. Concil. p. 45. Dr. uſher Eccleſ. Brit. Antiqu. c. 8. throughout.

4ly. He encouraged, protected, advanced Godly Miniſters, Learning and Religion, by ſetling a competent maintenance on them, both for their livelihood and encouragement, moſt preferring, eſteeming, rewarding the beſt deſerving of them. And by this means *ſo laid the foundation of the Chriſtians ſecurity, and the Churches maintenance, that the ſame hath ſtood under the Protection of Chriſtian Kings and Princes ever ſince. And albeit many Cæſars his Succeſſors, have often attempted to ſhake it by their Authorities, and the ſharp Inſtruments of Heretiques have dangerously undermined it, yet hath it born out the ſtorms of all their boiſterous aſſayes, and* **ſtood in the ſtrength that this Emperor firſt laid it**, (as *Speed* and others obſerve.) And for theſe bleſſed fruits of this prime **Nurſing Father** *of Gods Church*, he had then, and ever after, theſe *moſt Glorious Titles conferred on him by the Chriſtians, and Eccleſiaſtical Writers*, **Moſt Bleſſed Emperour, moſt Pious, Sacred, Divine**; *Moſt happy Redeemer and Reſtorer of Romes City, and* **the whole World** *from Paganiſm, Tyranny, Perſecution, and founder of the Churches Peace.* Which thoſe ſhall never enjoy, who labour to demoliſh and extirpate what he thus founded and eſtabliſhed.

5ly. God hath bleſſed our Church and *Isle* (as *Io. Capgrave* in his Prologue, Sir *Hen. Spelman* in his Epiſt. Dedicatory to his *Councils*, and the Author of *Faſciculus Temporum* record) with more *Kings* & *Queens*, *who for their extraordinary Piety, incredible Zeal, liberal Alms, manifold works of Mercy, incomparable Humility and contempt of the World, their munificent, magnificent and admirable*

mirable Bounty to the Miniſters and Saints of God, and in building, adorning, endowing Churches with Tithes and Glebes, and ſome of them *for ſuffering Martyrdome for defence of Religion by Pagan Invaders,* were juſtly **Reputed** and Kalendred in the Church of God, **for Saints** (though infected with ſome ſuperſtitions of thoſe blinder times, which the age wherein they lived may excuſe, and their other vertues over-ballance and delete,) **than any other Iſle, Region or Kingdom throughout the world, how Great or Populous ſoever.** There being no leſs than **Twelve** of our antient **Saxon Kings Crowned with Martyrdom by Infidels**; and **Ten** of them *Canonized for Saints for their tranſcendent Holineſs*; and no leſs than **thirty Kings and Queens** within 200 *years ſpace, who laying down the Height of their worldly Power,* **Crowns and Glory,** *that they might gain heaven by force, betook themſelves to a devout, retired religious Life,* (according to the devotion of thoſe times) *in ſome private Monaſteries* (for the moſt part builded and endowed by themſelves) *or elſe went as Pilgrims to Rome, then reputed famous for Her Piety.* Beſides *multitudes of the Royal Progeny who followed their examples both in their Piety, Charity and Bounty to the Church.* And amongſt others of our antient Kings, King *Ethelwolfe* gave not only the *Tenth out of all his goods and Chattels, but likewiſe of all the Lands and Houſes of his whole Realm to the Church.* His Sonne, incomparable (*a*) King *Alfred* (founder, or at leaſt (*b*) *Reſtorer* and *Enlarger* of our famous *Univerſity of Oxford*) though he was for the moſt part taken up with *Warres and Military affairs* by reaſon of the *Danes* invaſions, *fighting no leſſe than 52. ſet battels with them* (for the moſt part with glorious ſucceſs) yet out of *an Ardent zeal to God, in emulation of Zacheus, he gave no leſſe than* **half of his annual Rents** (and ſpoils of war beſides) *in pious uſes*; to wit, for relieving the poor both at home and abroad, for maintaining, *rewarding Scholars, Miniſters, building ſchools of Learning, maintaining profeſſors of divers Arts and Sciences in them,* eſpecially in *Oxford, and devoted no leſſe than the third part of his time* (*to wit, eight hours every natural day*) *to his ſacred ſtudies and devotions*; *Beſides the time he ſpent in his Military imployments, Civil Government, and enacting Laws*

a Aſſer and others in his life. Spelman in his Epiſtle Ded. to his Councils.
b Cambdens Britannia, Oxfordſhire.

Laws of moſt excellent uſe by adviſe of the wiſeſt men, which have continued ever ſince. So as *Aſſer Menevenſis*, (in *Egercitueſſe*) in his life, *Spelman* and others give this Briet Character and Encomium of his Excellencies, "O Stuporem "omnium ætatum Aluredum! cujus dum Religionem intu- "emur, nunquam exiiſſe videatur Monaſterio: Dum Bella & "Militiam, nullibi verſatus fuiſſe unquam niſi in Caſtris: "dum Scripta ejus & Lucubrationes, vitam tranſiiſſe in Aca- "demia: & dum Regni Populique ſui adminiſtrationem, ni- "hilo unquam ſtuduiſſe, niſi in Foro & Senatu, Juſtitiæ pro- "movendæ, Legibuſque bonis Sanciendis. Of which good Laws of his (extracted out of the Old and New Teſtament for moſt part) (a) this for the due payment of Tithes and Oblations to Miniſters was one, cap. 38. DECIMAS Primigenia & adulta tua DEO DATO. O that all thoſe Militarie victorious Commanders who boaſt of like victories as he obtained, would imitate him in theſe his Vertues, Bounty, Liberalitie, both to our Univerſities, Scholars, Miniſters, and promulging Edicts for the due payment of their detained Tithes and Dues! and then they ſhould be Chronicled for SAINTS INDEED, as well as the forenamed Kings, of which there was not one in three in former Ages (as Sir *Henry Spelman* obſerves) WHO DID NOT ADORN, AUGMENT & ENRICH THE CHURCH IN SOME THINGS, even during their very *wars*, inſtead of making a mere prey and ſpoyl of her (as ſome late SAINTS have done) to maintain the warres and enrich themſelves. In which Sacrilegious Rapines, if any ſhall perſevere to the utter ruine of the remaining Glebes, Tithes, Maintenance of all our Miniſters and Churches too (the prime *Honour* of our Nation, (a) ECCLESIA, *Fœmina, Lana*) as ſome have deſigned, and would engage them to do, to render our Religion, Nation, and thoſe who ſhall give their Votes thereto for ever execrable; Let them take heed, that inſtead of inducing the Miniſters and godly people really fearing God, throughout our three Nations, to *forget Monarchy*, and be in love with their *New Military Government*, they do not neceſsitate them, and moſt others too thereby, (by comparing their *Irreligious Church-Robberies*, and *Sacri-*

a Spelmanni Concil. p 360.

a Cambdens Brit. & Heylins Microcoſm, p. 458.

legious Rapines againſt the very *Laws even of War and Conqueſt it ſelf* in an Enemies Country, and deteſtable to very Heathens, as (*b*) *Grotius* proves at large) to love and honour *Kings* and *Monarchs* more than ever, as the only *Nurſing-Fathers to Gods Miniſters, Church, People*, under the Goſpel; and to eſteem *others not comming in by the Door into the Sheep-fold, but climbing up* by Storm *ſome other way*, to be but *Theeves and Robbers*; who *come not but to Steal, Kill, and* to Deſtroy, whatever the Bounty, Piety, and Munificence of theſe and other our Kings, have built and ſetled on the Clergy for Gods Honour, and maintenance of his worſhip, and thereby engage them ſo to act, ſpeak, and peremptorily reſolve, as all the *Iſraelites* and Godly *Levites, Prieſts, People*, twice did in a like caſe, 2 *Chron.* 11. 13, 14, 15, 16, 17. & 1 *Sam.* 8. 3, 5, 19, 20.

b de Jure Belli, l. 3. c. 12. Sect. 5, 6, 7. & Annotata.

If any here object, theſe Kings and Queens were more *Popiſh, Superſtitious*, than really *Religious*: Admit they were in ſome things, (as too much doting upon *Monkery*, not *Monarchy*, or worldly wealth or Power, which ſome condemn in others, when moſt guilty of and applauding it in themſelves) yet their very Bounty and profuſe munificent Building Monaſteries and Nunneries, (whereof (*a*) King *Edgar* alone built no leſs than 47. endowed them with large Revenues, and *intended to make them up* 50. *had he lived*,) beſides what they beſtowed in building, adorning, endowing, maintaining all *Cathedral and Pariſh Churches and Chapels*, for the ſupport and *honour of their ſuperſtitious Religion*, ſhould eternally ſhame all thoſe pretended Saints, who will be at no coſt at all to maintain and propagate what they now call the *True Religion* and the faithfull Miniſters of the Goſpel, but inſtead thereof, will by mere *Force* and *Rapine* againſt all Rules of Law, Juſtice, Piety, Equity, and war it ſelf, plunder (if they can) the remaining Materials and Fabricks of our Churches, which thoſe Kings or their Succeſſors, and other antient Benefactors built for Gods Honour, and the ſmall ſurviving Lands, Rectories, Glebes, Tithes, Penſions, Dues, which our Miniſters yet enjoy, by their ſole Bounty, Piety, Gift, Laws, without any real charge, injurie, oppreſsion, or obligation to any Mortals now

a Capgrave in Prologo ad vitas Sanctorum, Spelmanni Concil. in Epiſt. Ded. & p. 433.

now ſurviving them. But to take off the ſtain of Popery wholly from our Kings, which was no diſparagement to their commendable *Charity* and *Bounty*; Conſider in the ſixth place, that God hath honoured us with the *firſt Chriſtian King* in the Univerſe (*a*) *Henry the 8th.* who *durſt not only queſtion, but by Publick Laws and Statutes aboliſh and renounce the Popiſh uſurped Antichriſtian Power, and with it all Popiſh Shavelings, Abbots, Priors, Monks, Nunnes, and many Popiſh Doctrines, Ceremonies; and reſtored the People to the uſe of the Holy Scriptures in their own Native Language*: Whoſe example encouraged other Kings, Princes, Churches to do the like. Who though he ſeiſed upon *Abby Lands*, as given to mere *Superſtitious Perſons, Orders, Uſes*, repugnant to Gods word, and the *Popes* mere Creatures, and Supporters; yet he continued the *Lands, Glebes,* (*b*) *Tithes, and Maintenance of the Biſhops and other Miniſters, and augmented it and our Univerſities Revennes alſo out of the Abbies Spoyles*, which yet could not exempt him from the *publick cenſure of ſome Proteſtants*, for ſelling or reteining moſt of their Lands and Impropriations for his own uſe, which (ſay they) he ſhould have rather converted to other *lawfull* ſacred uſes, according to the will of the firſt *Donors*: And Mr. (*a*) *Purchas* writes, "That the "Monks unrighteous coveting, and the Popes appropria-"ting of the Tithes of ſome Thouſands of our beſt Benefi-"ces unto Abbies and Monaſteries, and robbing the Miniſters "of them to whom only they were given by God himſelf, "and the firſt Donors for their Maintenance, to the great "prejudice both of the Miniſters and People, was one prin-"cipal cauſe, that by a Divine Judgement and Providence "(beyond all mens expectation) the Pope and they were "both ſuppreſſed together on a ſuddain, even by him who "not long before had juſtified his uſurped Supremacy a-"gainſt *Luther*, and for which he had received this *ominous* "*Title* from the Pope DEFENDER OF THE FAITH: God grant our *New Defenders of the Faith*, do not as ill requite thoſe Perſons, Powers, who firſt commiſſioned them, with their Arms *to defend our Faith, Church, Religion, againſt Ieſuites, Papiſts, and their Confederates* in the Field, as King *Henry* did the Pope after this new *Motto*. 7ly. That our

a Antiqu. Eccleſ. Brit. in the life of Cranmer, Fox, Speed, Hall, Grimſton in H. 8. & Statut. Raſtal Manaſſenas, Rome.

b Mr. Cambdens Britania, Spelman and others.

a Pilgrimage, l. 1. c. 7. p. 133.

God bleſſed, honoured us with the firſt (*b*) *incomparable Proteſtant King* in the world, (no *Papiſt*, but a REAL SAINT, beyond any of his years in this or former Ages) even young KING *EDWARD* THE SIXT: the firſt *King* I read of, who by *publick Laws and Statutes ſuppreſſed, baniſhed all Popiſh Pictures, Ceremonies, Superſtitious Monuments, Practices, Abuſes throughout his Dominions, and eſtabliſhed the true worſhip, Service, Sacraments, Miniſters and Miniſtry, and Goſpel of Chriſt throughout his Dominions*: for which all Ages *ſhall call him bleſſed*: no waies embeſſelling, or diminiſhing the *Churches Glebes, Tithes* or *Revenues*, and enacting a New excellent Law (*c*) for *Tithes* recovery when detained. But God taking him ſuddenly from hence to a better Kingdom, and his Succeſſor Queen *Mary*, defacing, deforming his bleſſed Reformation, and reſtoring both the *Pope* and *Popery* again, almoſt to its former height, except in point of *Monkery*, which the defacing of the *Monaſteries* prevented, 8ly. God then bleſſed our Church and Kingdom with an unparallel'd Proteſtant Princeſſe, Queen (*d*) *Elizabeth*, a *Nurſing Mother to the Church*, who *demoliſhed the whole Body of Popery*, with the Popes revived uſurpations again by *publick Acts*; eſtabliſhed the reformed Religion again in greater beauty and purity than at firſt; baniſhing all *Jeſuites and Seminary Prieſts as Traytors, reſtored the exiled Miniſters of the Goſpel ſuffering for Religion, rewarding them with the richeſt Biſhopricks and Church-Preferments, and planting a faithfull, painfull, preaching Miniſtry by degrees in moſt dark corners of her Dominions, endowed them with a ſetled competent maintenance, which our ſubſequent Proteſtant Kings continued to them and their Succeſſors without diminution.* All which conſidered, we of this Iſle may with much thankfulneſſe to *God*, and honour to our *Princes*, without flattery averr before all the world, That the forecited Prophecies of *Kings* being *Nurſing-Fathers*, and *Queens Nurſing-Mothers to the Church* (and ſpecially *Kings* and *Queens* of this *Iſle*) have been more really accompliſhed in the *Kings* and *Queens* of this our Iſland, than in the *Kings* and *Queens* of any other Iſle, Kingdom, or Nation whatſoever throughout the world, and God grant that thoſe who ſhall

b Fox Acts & Monuments, and others in his Life, and the Statutes in his Reign.

c 1 E. 6. c. 13.

d Speed, How, Baker, Cambden in her life, and the printed Statutes in her reign: Antiqu. Eccleſ. Brit. in the life of Mathew Parker, Godwins Catalogue of Biſhops in her time.

ſhall ſucceed them in any other New-modelled-form of Government may not prove ſuch *Step-Fathers* and *Step-Mothers* to our Churches and Miniſters, as to demoliſh the one, and ſtrip the other quite naked of all that former Livelihood, and remaining ſmall Revenues, which they yet enjoy by our Princes Grants, Gifts, Charters, Laws and Favours only; and thereby give all Godly Miniſters, and people too in our Nation, juſt cauſe to cry out with wringed hands, weeping eyes, and bleeding hearts, in the Prophets words, Hoſea 10. 3, 4. *For now they ſhall ſay*, **We have no King, becauſe we feared not the Lord, What then ſhould a King do to us?** (or amongſt us,) *They have ſpoken words*, **Swearing falſely in making a Covenant: Thus Judgement ſpringeth up as Hemlock** (one of the deadlieſt Poyſons to deſtroy men) *in the fields*. Or elſe to ſpeak in *Solomons* language, to the ſame effect, Prov. 28. 2. **For the tranſgreſſion of a Land many are the Princes thereof** (as our Land had never ſo many *Tranſgreſſions* and *Princes* too as now,) **But by a Man of Underſtanding and Knowledge** (and where is ſuch a one to be found, to (*a*) ſtand up in a Gap?) **the ſtate thereof ſhall be prolonged**: Now the Lord raiſe up ſuch a *Man*, or *Men*; leſt God ſay to our Nation and all *Grandees* in Power, as he did once to the prophane wicked Prince of *Iſrael*, whoſe day was come, Ezech. 21. 25, 26, 27. *Remove the Diadem, and take off the Crown; this ſhall not be the ſame*: **Exalt him that is Low, and abaſe him that is High: I will overturn, overturn, overturn,** (Church, State, Laws,) **and it ſhall be no more, untill he come whoſe Right it is, and I will give it him.**

(a) Ezech. 22, 30.

To prevent theſe treble, fatal over-turnings, with the *wiping and turning of our* Jeruſalem UPSIDE DOWN *like a Diſh* (a certain Fore-runner of a Churches, Nations ruine, 2 Kings 21. 13. Pſal. 146. 9.)

I ſhall now in the laſt place preſent the whole Nation with a brief *Catalogue* of thoſe manifold Laws, Statutes, which our Kings have ſucceſſively made in their Great *Councils* and *Parliaments*, almoſt from the very firſt eſtabliſhment of Religion in our Iſland, for the due payment of *Miniſters Tithes* by *coercive Means, Forfeitures, Penalties*, in caſe of wilfull

willfull detaining, or neglect in paying all or any part of them at the times appointed; which thoſe who pleaſe, may (*b*) peruſe in *Chronicon Johannis Brompton*, Mr. *Lambards Archaion*, Sir *Henry Spelmans Councils*, Mr. *Fox* his *Acts and Monuments*, *John Bridges* his *Defence of the Government of the Church of* England, Book 16. p. 1350. Our Statutes at large, and Mr. *Raſtals* Abridgement of Statutes, Title *Tithes*; which Laws being well known to moſt learned men, are therefore needleſſe fully to tranſcribe. The firſt of them is the forecited Law, Decree of the *Council of Calcuth*, under King *Oſwald* and *Offa*, An. 787. of famous King *Alfred*, Anno 887. of King *Alfred* and *Gutburn* the *Dane*, cap. 9. *De Decimis Deo Debitis*, about the year 890. of King *Edward* the elder and *Gutburn*: Anno 905. (or 906. as ſome) Cap. 6. (in ſome c. 9.) DE DEGIMIS ET CENSU ECCLESIÆ RETENTIS: of King *Æthelſtan*; made in the famous Council of *Gratelean*: An. 928. cap. 1. DE DECIMIS REDDENDIS, *tam ex Animalibus quam de fructibus terræ*; which this *King himſelf duly paid*, and *then enjoyned all his great Officers and People duly to render*: of King *Edmond*: An. 944. c. 2. concluding, *Qui non ſolverit*, ANATHEMA ESTO. Of famous King *Edgar*, Anno 967. c. 3. DE DECIMIS, & *Canon* 54. of the Kings and Presbyters of *Northumberland*, made a little after that time: *Lex* 51. of King *Æthelred*, An. 1012. c. 1, & 4. of King *Knute* the *Dane*, An. 1032. c. 8. (but 15. in ſome Copies) *De Decimis reddendis*, &c. 11, & 17. and a Statute law againſt obſtinate Detainers of Tithes, there ſtiled JURA ET DEBITIONES DIVINÆ: of King *Edward the Confeſſor*, about the year 1060. confirmed *verbatim* by *William the Conquerour*, in the fourth year of his Reign, c. 8, 9. (forecited) To which may be added the Great Charters of King *Henry the firſt*, and King *John* recorded in (*a*) *Matthew Paris*, ratified by King *Henry* the 3d. in his *Magna Charta*, c. 11. made in the 9th. year of his Reign, (*b*) *confirmed by above* 37 *Acts of Parliament* ſince, in many ſucceſsive Parliaments. That the Church of England ſhall be free (now in greater Bondage than ever) and ſhall have all her whole Rights and Liberties inviolable, (never ſo much violated, diminiſhed as now, notwithſtanding all

b Mr. Seldens Hiſtory of Tithes, ch. 8.

a Hiſt. Angliæ Tiguri, 1589. p. 52, 53, 246, 247, &c.

b see Sir Edward Cooks Preface to his 2. Inſtit. on Magna Charta.

Oaths,

Laws, Covenants, Declarations, Proteſtations lately, and all (c) *antient Solemn Curſes and Excommunications annually made againſt the Infringers thereof*, 13 E. 1. 17 E. 3. & 14. 2 H. 4. c. 4. Enacting the *Ciſtertian Monks to pay Tithes to Miniſters and Evangeliſts notwithſtanding any Buls of Exemption from the Pope, which the King and Parliament declared to be void, and that the Promovers or Executors of any ſuch Buls ſhall be attainted in a Præmunire.* It appears by the Parliament Roll of 2 H. 4. nu. 40. This Act was made upon the Petition of all the Commons; which, becauſe not extant in print, pertinent to the preſent buſineſs of Tithes, and unknown to moſt, I ſhall here tranſcribe at large.

(c) ſee Matth. Paris, Hiſt. Angl. p. 421, 505, 506, 621, 624. 838, 839. The Statutes at large, An. 25 E. 1. after Confirmatio Chartarum.

"May it pleaſe our moſt gracious Lord the King, to "conſider, That whereas time out of mind the Religious "men of the Order of the Ciſtercians, of your Realm of "*England*, have paid all manner of Tithes of their lands, "tenements, poſſeſſions, let to farm, or manured and occupied "by other perſons beſides themſelves, and of manner of "things tithable being and growing upon the ſame lands, "tenements and poſſeſſions, in the ſame manner as your o-"ther Lieges of the ſaid Realm; Yet ſo it is, that of late "the ſaid Religious have purchaſed a *Bull from our Holy Fa-"ther* the Pope, by the which our ſaid Holy Father hath "granted to the ſaid Religious, **That they ſhall pay "no Tithes of their Lands, Tenements, Poſſeſſions, "Woods, Cattel, or any thing whatſoever**, although "they are or ſhall be leaſed or farmed, notwithſtanding any "Title of Preſcription or Right acquired, or which hereaf-"ter may be had or acquired to the contrary. **The which** "Purſute and Grant **is apparently againſt the Laws and "Cuſtoms of your Realm**, by reaſon that divers Com-"poſitions real, and Indentures are made between many of "the ſaid Religious, and others your Lieges of the priſe "of ſuch Tithes, and alſo by reaſon that in divers Pariſhes, "the Tithes demanded by the ſaid Religious by colour of "the ſaid Bull, **exceed the fourth part of the value of the "Benefices**, within whoſe limits and bounds they are; and "ſo if the ſaid Bull ſhould be executed (*much more the late Peti-"ons againſt all Tithes and coercive Maintenance for Miniſters con-*

deſcended

"descended to) as well your dreadfull Majesty, as your Liege
"**Patrons of the said Benefices, shall receive great losses**
"**in their Advowsons of the said Benefices**, and the Co-
"nusance which in this behalf appertains, and in all times
"hath belonged to your Regality, shall be discussed in
"Court Christian, **against the said Laws and Customes:**
N. B. "besides (pray mark the prevailing reason) **the Troubles**
"**and Commotions which may arise among your people**
"**by the motion and execution of such Novelties within**
"**your Realm.** That hereupon by assent **of the Lords and**
"**Commons** in this present Parliament, you would be plea-
"sed to ordain, that if the said religious, or any other, put
"or shall put the said *Bull* in execution, **shall be put out of**
"**your Protection**, by due Process made in this behalf; **and**
"**their goods forfeited to You, lost**, and that as a work of
"Charity. Which Petition being read and considered, was
"answered in the words following. It is accorded by **the**
"**King and Lords in Parliament**, That the Order of the
"Cistertians shall be in the state they were before the time
"of the Bull purchased, comprised in this Petition, and
"that as well those of the said Order, as all others Religious
"and Secular of what estate or condition soever they be,
"who shall put the said Bull in execution, or shall hereafter
"take advantage in any manner of any such Bulls already
"purchased, or to be purchased, shall have Process made a-
"gainst them and either of them by sommoning them within
"a moneth by a Writ of **Premunire Facias**. And if they
"make default or shall be attainted, that **they shall be put out**
"**of the Kings Protection, and incur the peines and forfei-**
"**tures comprised in the Statute of Provisors**, made in the
"13. year of King *Richard*. And moreover, for to eschue
"many probable mischiefs, likely to arise in time to come,
"that our said Lord the King shall send to our Holy Fa-
"ther the Pope, for to repeal and annul the said Bulls pur-
"chased, and to abstain to make any such Grant hereafter.
"To which Answer **the Commons well agreed, and that it**
"**should be made into a Statute.**

From which memorable Record, I shall desire *John Canne*, and all his ignorant deluded Disciples, who cry out a-

gainst

gainſt *Tithes*, and the payment of them as *Popiſh*, to obſerve,

1. That all the Commons of *England* in this Parliament, even in times of *Popery*, together with the King and Lords, reſolve the quite contrary: That the exemption of any order of men from payment of their due and accuſtomed Tithes is *Popiſh*, and that the *Pope* was the firſt and only man, who preſumed by his Bulls to exempt men from payment of due and accuſtomed Tithes to their Miniſters.

2ly. That Popiſh Friers of the *Ciſtercian* Order (not Godly Saints abhorring Monkerie and Poperie) were the firſt men who ſued for, procured and executed ſuch Exemptions from the Pope; (and that *merely out of Covetouſneſs*, againſt the expreſs word and Law of God, as our *John Saliſbury de Nugis Curialium*, l. 7. c. 21. and our Arch-deacon of *Batbe* (a) *Petrus Bleſenſis* obſerve, who tax them for it.) And therefore the petitioning, writing, endeavouring to procure a like exemption from the payment of antient and accuſtomed Tithes to our Miniſters, muſt be *Popiſh* and *Monkiſh* likewiſe, infuſed into our *New lighted Saints* by ſome *Popiſh Monks* and *Jeſuits* diſguiſed under the notion of *New-lights*, *Seekers*, *Anabaptiſts*, &c.

(a) Epiſt. 82. & Bochellus Decret. Eccleſ. Gal. p. 966. Bibl. Patrum, Tom. 12. Pars. 2. p. 766, 767.

3ly. That they declare this *Bull*, though granted by their Holy-Father the *Pope* (whoſe Authority and eſteem was then very great) to be *againſt the Laws and Cuſtoms of the Realm*; and thereupon repeal, null it for the preſent, and provide againſt the grant of any ſuch *Bulls* for Non-payment of Tithes for the future, and make the *Procurers and Executioners of them ſubject to a Præmunire*: Such a tranſcendent Crime and Grievance did they then adjudge it, to ſeek or procure the leaſt exemption from payment of Tithes from any earthly Powers, yea from their very *Holy Father the Pope* himſelf, then in his higheſt Power.

4ly. That they reſolve, the exemption from Tithes though amounting but to a fourth part in every Pariſh, would prove a great prejudice to the King and all other Patrons in their Advowſons; to the Leſſors and Farmers of Tithes, to the incumbents and people; and that the moving of ſuch Novelties might occaſion great Troubles

and Commotions within the Realm. And will not then the abolishing of all Tithes in every Parish, to the prejudice of the Patrons, Ministers, (yea and people too, as I shall prove anon) the scandal of most godly men, undoing of thousands of families, and confounding all Parishes, and order in them, now much more do it, in these dangerous generally discontented times, instead of setling Unity, Amity, Peace, and propagating the Gospel, as some pretend? Let those whom it most concerns consider it at their leisure, lest they repent too late.

The next printed *Statute* for the payment of *Tithes*, is 27 H. 8. c. 20. which in the preface gives this true Character of, and fixeth this brand of infamy upon *Tithe-detainers*, *Forasmuch* as many evil disposed Persons (such are they justly branded for by this Act of Parliament) *have attempted* to withhold their Tenths, *as well predial, as personal, and have also contemned and disobeyed the Decrees of Ecclesiastical Courts of this Realm, &c.* Therefore it enacts, the *Civil Magistrate and Justices shall imprison such till they pay their Tithes.* After which followes a special Statute for payment of *Tithes in London*, 27 H. 8. c. 21. confirmed, enlarged by a *Statute and Decree* too, 37 H. 8 c. 7. thus prefaced, as if purposely penned for these times; *Whereas divers and many persons inhabiting in sundry Counties, and Places of this Realm, and other the Kings Dominions,* not regarding their duties to Almighty God, *or* to the King our Soveraign Lord, *but in some years past* more contemptuously and commonly Presuming to infringe the good and wholsome Lawes of this Realm and Gracious Commandments *of our said Soveraign Lord,* than in times past have been seen or known: *have not lested* to substract and withdraw the lawfull and accustomed Tithes of Corn, Hay, Pasturage and other sort of Tithes and Oblations commonly due, &c. After which it provides a remedy by *coercive means* against the detainers, refusers of Ministers Tithes.

The last and fullest Statute for payment of *Tithes* of all sorts, and setting out Predial *Tithes*, truly, justly, and without fraud or guile, as hath of right been yielded and paid, made not by *Papists*, but our most religious first Protestant Parlia-

Parliament, and King upon the beginning of Reformation, and when *Popery* was ejected, is, 2 *E.* 6. *c.* 13. intituled, AN ACT FOR THE TRUE PAYMENT OF TITHES, *under pain of forfeiting the treble value, &c. recoverable by an* ACTION OF DEBT, &c. at the Common law. What judgements have been given upon theſe Statutes in our Kings Courts from time to time, you may read in *Brook*, *Fitzherbert*, and the Year-books in *Aſhes Tables*, Title DISMES; and in Sir *Edward Cooks* 2 *Inſtitutes*, p. 639, to 662. To theſe I might ſubjoyn the late *Ordinances* of the laſt Parliament of 17 *Caroli*, concerning *Tithes and Augmentations of Miniſters Livings*, like to end not only in the *Diminution*, but total *Annihilation* and *Subſtraction* both of their *Augmentations*, antient *Glebes*, *Tithes*, *Dues*. The *Conſtitutions* of our *Clergy* in their *Convocations* under our *Kings*, recorded in *Lindwood*, *John de Aton*, *Williebmus de Burgo*, and others, preſcribing the due *payment of Tithes under pain of Excommunication*, *and other Eccleſiaſtical cenſures*; as likewiſe the Reſolution of our Judges concerning the Right of Tithes, and (*a*) *that no Lay-man by our Laws can preſcribe to be exempted from payment of Tithes*, *or lay any original claim unto them*: with the Laws of forein Kingdoms, as well *Civil* as *Eccleſiaſtical*, for the due *payment of Tithes*; whereof you may find ſtore in *Fredericus Lindebrogus*: Codex Legum Antiquarum, p. 674, 675, 703, &c. *Capitularia Caroli Magni & Ludovici*, in *Bſcbellus*, Decret. Eccleſiæ Gallicanæ, l. 6. tit. 8. De Decimis: in *Binius*, *Surius*, and others in their Collections of *Councils*: But for brevity ſake I ſhall cite only the *Conſtitution* of the Emperour *Frederick* for the payment of *Tithes* in the Kingdom of *Sicilia*, which is ſhort and very pertinent, (*b*) *Conſtitutionum Sicularum*, l. 1. tit. 7. Lex 1. which runs thus,

a Cooks 2 Report. The Biſhop of Winchesters caſe.

b Fredericus Lindebrogus Codex Legum Antiqu p. 703.

Quamò cæteris terræ Principibus munifica dextra Salvatoris in Temporalibus Nos præfecit, tamò ſaltem Juris naturalis inſtinctu ad antedicta ſtrictius obligamur; *cum etiam veritate dicente, cui amplius creditur, amplius exigatur. Quod in noſtræ mentis intrinſeca meditatione ſolicita revolventes, & illud etiam attendentes,* Quod divino Decimarum, quarum Debitum ex utriuſque Teſtamenti Tabulis confirmatur, (Let all

Tith-Oppugnere observe it,) *tanti in Ecclesia Dei petidatior redditur, quantò Decimalis obligatio de bonis hominum,* A DAMNO REPUTATUR: *Officialibus nostris universis & singulis præsentis Legis auctoritate Mandamus, ut* DECIMAS INTEGRAS, *prout Regis Gulielmi tempore, prædecessoris nostri, vel ab Antecessoribus Officialibus & Bavilis exolutæ fuerint, locorum Prælatis exolvere,* absque omni difficultate procurent. *Nos enim, qui favente Domino inter homines sumus in præeminenti culmine constituti, quantum sine injuria Regalium possumus tollerare* ECCLESIARUM JURA, *& præsertim earum quæ in Regno consistunt,* Quas sub Protectione nostra accepimus, et habemus, in nullo diminuere volumus, sed augere. *Subjectis etiam nostris indicimus* ut Decimas quas de bladis et donis suis *Antecessores eorum prædicti Regis Gulielmi tempore præstituerunt, venerabilibus locis,* Quibus Decimæ istæ debentur cum integritate persolvant.

To which I shall only adde, That (a) *Stephen* King of *Hungaria,* under whom that *Kingdom was first totally converted to the Christian Faith,* as he built and *endowed many magnificent Churches for Gods worship at his own cost,* so he enacted this good Law for the payment of *Tithes, That he who refused to pay his Tithes should forfeit the 9. parts to the Minister, and he who should steal the Tithes should be reputed a Thief. Si cui Deus Decem dederit in Anno,* DECIMAM DEO DET. *Et si quis Decimam suam abscondit* NOVEM SOLVAT. *Et si quis* DECIMATIONEM *Episcopo separatam furatus fuerit,* DIJUDICETUR UT FUR; *ac hujusmodi compositio tota pertineat ad Episcopum.* And. c. 1: *De Statu Ecclesiastico, & veneratione Domus Dei:* He enacted this good Law against the Invasion and Alienation of the Churches possessions (about the year of Christ 1000.) *Quisquis fastu superbiæ elatus, Domum Dei ducit contemptibilem, & possessiones Deo consecratas, atque ad honorem Dei sub Regia immunitatis defensione constitutas, inhoneste tractarit, vel infringere præsumpserit,* Quasi invasor et violator Domus Dei excommunicetur. *Decet enim, ut indignationem ipsius Dom. Regis sentiat, cujus benevolentiæ contemptor, & constitutionis prævaricator existit: Nihilominus tamen Rex suæ concessionis immunitatem, ab hominibus ditioni suæ subjectis illæsam conservari præ-*

a Rerum Vngaricarum Scriptores Bonfinius, & Nicholas Isthuansis in vita sancti Stephani.

Sancti Stephani Regis Decretum secundum, c. 52.

Status Regni Hungariæ, p. 190.

præcipiat, assensum vero non præbeat imperitis affirmantibus, non debere esse res Dominicas; id est, Decima Dominicalem traditas, Itaque sub defensione Regis sit, et sicuti sua propria hereditati, magisque advertat. Quia quanto Deus excellentior est hominibus, tanto præstantior est Divina causa mortalium possessione. Quocirca decipitur, quisquis plus in propriis quam in Dominicis rebus gloriatur: Quarum Defensor et Custos divinitatis Constitutionem diligenti cura non solum eas servare, sed etiam multiplicare debet. Si quis igitur insanus importunitate illa quæ diximus præstantiora quam sua defendere oportet & augmentare. Si quis igitur insanus importunitate improbitateque sua, Regem a recto proposito pervertere tentaverit, nullisque remediis mitigari posse visus fuerit, licet obsequiis aliquibus & transitoriis sit necessarius, abscindendus ab eo projiciendusque est, juxta illud Evangelium, Si pes, manus aut oculus tuus scandalizaverit, erue eum & projice abs te.

Since then Christian Emperors, Kings, Princes in Forein parts, and our own Kings and Parliaments in and by all the forecited Laws and Statutes yet in force, have established Tithes and other Duties on our Clergy and Ministers of the Gospel, and thus publickly branded the negligent or wilfull detainers, infractors of this just Debt and Duty (prescribed by our Laws, with Warrant from the *Old and New Testament*) *for evil disposed persons, not regarding their duty to Almighty God* (which therefore none who claim their Power from, or for God, should now regard or countenance in the least degree) enforcing them by actions at Law, Imprisonment, payment of treble Dammages, excommunications, and the like coercive wayes to render to them Tithes at last to their loss; Why Christian Magistrates should not still enforce the obstinate detainers of Ministers Tithes, and defrauders of them in their just Dues, and merited rewards for their Ministery, as hath been formerly practised in all ages and places too; Let all *Anti-tithers* (who would be *Lawless*, as well as *Titheless* and *Godless*) resolve me when they can: and if they deem themselves above all humane Laws and Penalties (so long as they wear their swords by their sides) for defrauding our Ministers of their lawfull Tithes and Dues, let them then shew the cudd upon this Evangelical Precept, backed with the strongest coercive

power

power both in Heaven and Earth, 1 Thes. 4. 6. *Let no man go beyond*, or **defraud his brother** (much less then his Minister) **in any thing** (therefore not in *Tithes* due by Divine and humane Right) mark the reason: **Because that the Lord is the avenger of all such things, as we have forewarned and testified.** And what vengeance God will take of such who defraud their Brethen and Ministers of their debts, and necessitate them to sue them at the Law, to recover their Rights: he resolves, in the 1 Cor. 6, 7, to 11. *Now therefore there is utterly a fault among you, because you go to Law* (to wit *before* Heathen *Judges*, or without just cause) *one with another*, (the greatest if not only fault being in the Defrauder and Detainer) *why do ye not rather take wrong? why do ye not rather suffer your selves to be defrauded? Nay why do you* **wrong and defraud, and that your Brethren?** and which is more, rob your Ministers; yea, but what harm or punishment will follow on it? Mark it, O all ye *Saint-seeming Hypocrites*, who are guilty of it! *Know ye not*, **That the unrighteous** (who thus wrong and defraud their Brethren and Ministers, which is worse) **shall not inherit the Kingdom of God.** *Be not deceived*: **neither Theeves, nor covetous** (and such are all those who rob and defraud their Ministers of their Tithes and Duties) **shall not inherit the Kingdom of God**: no more than *Fornicators*, *Idolaters*, &c. with whom they are here coupled. Let all those then who are guilty of this damning sin, which disinherits them of Gods Kingdom, now seriously repent and reform it, with all such, who have abetted or confederated with them herein, that so I may adde with the Apostle in the next words, *And such were some* (nay all) *of you; but ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus, and by the Spirit of our God.*

1 Cor. 6. 8.

And now to cloze up this Chapter, I shall desire all *Anti-Tithers* who have already in their heady Resolutions, resolved to abolish, not only all our Ministers Tithes, and antient Dues established by the Lord himself in the Old and New Testament, with all the forecited Laws, Statutes, Ordinances for the true and due payment of them, but all other coercive maintenance for their future subsi-

stence

ſtence, if not their very Rectories, Glebes, and Fabricks of our Churches (devoted for a prey by divers) fadly and ſeriouſly to conſider theſe enſuing particulars.

1. That herein, they ſhall ſhew themſelves, not only worſe by thouſands of Degrees than our forementioned Kings and Queens, who built and endowed our Churches with Glebes, Tithes, and a liberal Maintenance; and worſe than the moſt of all their Anceſtors; *Proteſtants* or *Papiſts*, who have hitherto continued, confirmed, eſtabliſhed them by ſucceſsive Laws; but even worſe than the worſt of *Turks* and *Infidels*; who alwaies heretofore, and at this very day, have and do allow their *Mahometan and Pagan Idolatrous Prieſts* in all places, a liberal, competent ſetled Salarie, and erect magnificent Temples to *Mahomet* and their *Idols*, *exceeding moſt of our faireſt Chriſtian Churches both for beauty and number*, as you may read at large in (a) *Pulchas* Pilgrimage, *Alexander ab Alexandro*, *Hoſpinian* De Origine Templorum, and others. And to give you one inſtance for all, *There are no leſſe than 700 Moſchees or Saracinical Temples in* Feſſe, (*a Mahometan City in* Barbary) *the chief whereof is* Carven, *being a full mile and an half in compaſſe. It hath 31 Gates, great and high: the Roof is 150 yards long, and 80 broad: the Steeple very high: the Ornaments rich and ſtately: Round about it are divers Porches, containing 40 yards in length, and 30. in breadth: About the Walls are Pulpits of divers ſorts, wherein the Maſters and Prieſts of their Law, read to the People ſuch things as they think pertain to their Salvation: The Revenue of this Temple alone*, Anno 1526. *was no leſſe than 200. Duckets a day, of old rents.* The chief Church in *Morocco* is bigger, though not altogether ſo fair as that of *Feſſe*, and hath a *Tower* ſo *high, that the Hills of Azifi being 120. miles diſtance may be ſeen from thence*, (as (b *Leo* (c) *Purchas*, and (d) *Heylin* write) *Theſe Temples and others are adorned with marble Pillars, and curious Moſaicks; carved works of all ſorts: Their Prieſts and Readers of the Law have a liberal Stipend, with Books and lands likewiſe allowed them, and are had in very high eſtimation and Reverence, both with their Kings, Magiſtrates, People; the Califfs there receiving likewiſe the tenth Meaſure of Corn yearly from the People: Beſides which Tenths they have many*

a See page 16, 58, 59, 65, 68, 71, 79, 83, 84, 85, 89, 90, 241, 243, 268, 297, 298, 584.

b Ioan. Leo. Geographical Deſcription of Africa, l. 3.

c Pilgrimage, l. 6. c. 10. p. 614.

d Microcoſm, p. 710. 711, 712.

many Colleges and Schools of Learning very Majestically built and richly endowed. Those therefore who pretend themselves *Saints* of the highest New-form, and yet would deface the beautifull Churches our pious Ancestors erected for Gods worship, & strip our Ministers naked of all Glebes, Tithes, setled Maintenance, so as they shall not be able to live comfortably, and provide for their Families, have in truth *denyed the Faith, and are worse than* these *Turks and Infidels*, 1 Tim. 5.8.

2ly. That hereby they shall make both our Religion and Nation to stink in the Nostrils of all forein Protestant Churches, Papists, Turks, Infidels; who by the very light of Nature have condemned Sacrilege and *Church Robbers*: Acts 19. 37. Give extraordinary advantage to *Jesuites, Papists* and other *Atheistical Seducers*, to reduce the People either to *Popery* or mere *Atheism*: Give all the Enemies of God and our Religion occasion both to rejoyce and blaspheme; and extraordinarily scandalize and grieve the hearts of all true Godly Ministers, and Protestants really affected to our Religion, throughout our three Nations.

3ly. That they will herein exceed all our late suppressed Prelates and their *High Commission Courts* in Tyranny, Cruelty, Injustice, by undoing all or most of our Godly Ministers and their Families at one *fatal blow*; instead of relieving them in their present Necessities under which many of them sadly groan, by depriving them of their Livelihood, without any legal Conviction of the least crime, but only that they are *Ministers of the Gospel, and receive Tithes*; and thereby draw upon their Heads, not only the cryes and clamours of these oppressed ones here, with all the formentioned *Curses* and judgements denounced against *Tith-Detainers*, but also that sad irrevocable sentence of Condemnation before Christs Tribunal at the last day, Matth. 25. 41. *Depart from me ye cursed into everlasting fire prepared for the Devil and his Angels; for I was hungry and ye gave me no Meat, I was thirsty and ye gave me no Drink, I was* (not) *a Stranger*, (but your Minister) *and ye took me not in*, (but cast me and mine out of those Rectories and Benefices your Ancestors gave and setled on me,) *naked, and ye cloathed me not*, nay stripped me naked of all my cloathing and

and Livelihood, and would neither relieve, nor maintain me your ſelves, nor permit others to do it, in an antient legal way; And then what can you anſwer, or to whom can you reſort for protection, from this inevitable juſt Charge and Doom of Damnation for all eternity?

4ly. Conſider ſeriouſly the exemplarie puniſhment executed upon *Ananias* and *Saphyra*, *Acts* 5. 1, &c. with that fearfull judgement of retaliation denounced againſt all plundering Enemies of the Church of Chriſt, Iſay 33. 1. *Woe unto thee* **that ſpoyleſt**, *and thou waſt not ſpoyled; and* **dealeſt treacherouſly**, *and they dealt not treacherouſly with thee; when thou ceaſeſt to ſpoyl,* **thou ſhalt be ſpoyled**; *and when thou ſhalt make an end to deal treacherouſly, they ſhall deal treacherouſly with thee:* Seconded by *Obadiah* 15. *As thou haſt done* **it ſhall be done unto thee**, *thy reward ſhall return upon thine own head.* And if any fondly conceit, (as many do) that the Swords and Power of an Army ſhall bear them out againſt the Lord of Hoſts himſelf: let them conſider that of *Pſal.* 33. 16. *There is no King ſaved by the multitude of an Hoſt,* (themſelves have ſeen it by late experience) *neither is any mighty man delivered by great ſtrength.* *Jeroboam* the Idolatrous Uſurper had an Army of no leſſe than eight *hundred thouſand choſen men*, to make good his *uſurped Title* againſt *Abijah Davids right Heir*, yet when he had *caſt out the Prieſts of the Lord from their Suburbs and Poſſeſſions, and made him Prieſts for his Calves of the loweſt of the people*; he was vanquiſhed by a far ſmaller Army, and no leſſe than *five hundred thouſand of his forces ſlain in one dayes battel*, and the *Lord ſoon after ſmote him that he dyed*, 2 Chron. 13 *Oreb, Zeba*, and *Salmunna* the Princes and *Generals of the Midianites*, when they entred into the Land of *Iſrael to deſtroy it, had an Army like unto Graſhoppers for multitude, and they and their Camels were without number*, Judges 6. 5, 6. Yet when they ſaid, "Let us take to our ſelves the Houſes of God in "poſſeſſion, they were totally routed by *Gideon*, and his 300. "men having only Trumpets and Lamps; and periſhed at "Endor, and became as dung for the earth, *Judg.* 7. & 8. *Pſal.* "83. 9, 10, 11, 12. *Senacherib* invaded *Judah* with a victo"rious *and numerous* Army, *above treble the Number to any Ar"my in our daies*; Yet when he truſted to the ſtrength of his

" Army, and bid defiance to the God of Heaven (as thoſe " do now who oppugn and ſpoil his Miniſters of their in- " heritance) God ſent his avenging Angell, which cut off " all the mighty men of valour, and **the Leaders, and the** " **Captains** and one hundred fourſcore and five thouſand " of his ſouldiers in one night, and when they aroſe early " in the morning, behold they were all dead corps: ſo he " returned with ſhame of face into his own land, and when " he was come into the houſe of his God, his own Sonnes " that came out of his own bowels, ſlew him there with the " ſword. 2 *Kings* 19. 35, 36, 37. 2 *Chron.* 32. 21. The two " proud ſurly Captains with the fifty armed troopers at their " heels, who came in a violent manner but to fetch down *Eli-* " *jah* the man of God from an hill to King *Ahaziah*, were " deſtroyed with fire from Heaven, and the third Captain " only ſaved, who fell on his knees before him, and be- " ſought him for his own and his fifties lives, and uſed him " like a man of God, without any rudeneſs or plunder, 2 Kings 1. 9, 10, &c. To leſſon all ſouldiers and Captains now, to reverence Gods Miniſters, and (a) *do his Prophets* a Pſ. 105. 14, 15. *no harm* in their Perſons, Callings or Eſtates: Elſe he who rebuked Kings, and miraculouſly ſlew thoſe Captains and their Troopers *for their ſakes*, will avenge their quarel now as well as in former ages. And if former victories and ſucceſſes have and do puff them ſo far up with pride or ſecurity, as to think they may now reduce our Miniſters like *Conquered vaſſals* to ſuch poverty, as to enforce and make them *eat the very crumbs under their Tables*, inſteed of feeding at their own; let them remember that one memorable Preſident (wherewith I have quelled many uſurping ſouldiers) of the greateſt *Conqueror* and *Abuſer* of *Kings*, I ever yet read off in the world, and Gods retaliation upon him for his Tyranny and inhumanity after the Conqueſt of no leſs then 70. *Kings* (and who now living hath conquered the tenth part of that number?) thus recorded to all Poſterity, *Judg.* 1. 5, 6, 7. *And Iudah fought againſt Adonibezeck, in Bezeck, and they ſlew the Canaanites and Perazites. And Adonibezeck fled, and they purſued after him, and caught him, and cut off his Thumbs and great Toes. And Adonibezeck ſaid, three-*

ſcore

ſcore and ten Kings, *having their thumbs and great toes cut off, have gathered their meat under my Table:* As I have done, ſo God hath requited me; *and they brought him to Ieruſalem and there he died.* It is very dangerous for any Conquerers to make ill Preſidents of Tyranny or Rapine, *becauſe they have power in their hands to do it.* Mark what a *Wo* and judgement God denounceth againſt ſuch, Mich. 2. 1, 2, 3, 4 *Wo to them that deviſe iniquity upon their beds, when the morning is come they practiſe it,* Becauſe it is in the power of their hand. *And they covet fields,* and they take them by violence, and houſes, and take them away: So they oppreſs a man and his houſe, even a man and his heritage (Nay *Miniſters* now and their *Heritage*, as well as other mens) But mark what follows immediately. *Therefore thus ſaith the Lord, Behold,* againſt this family do I deviſe an evil, from whence they ſhall not remove their necks, *neither ſhall they be hauty, for this time is evil. In that day ſhall one take up a Parable againſt you, and lament with a doleſull lamentation, and ſay,* we be utterly ſpoiled; *He hath changed the portion of my people* (as ſome now would change our Miniſters) *How hath he removed it from me? turning away* He hath divided our fields, therefore he ſhall have none that ſhall caſt by lot in the Congregation of the Lord. It is moſt perilous for any by meer Arbitrary Votes, will and violence to ſeiz on, change, divide any other mens lands, houſes, inheritances, eſpecially Gods *Miniſters*; it will prove as bad as *a cup of poiſon* to them, they ſhall *vomit them up again with a vengeance*; And *though their excellency mount up to the Heavens and their Head unto the Clouds; yet their triumphing ſhall be but ſhort, and their joy but for a moment:* They ſhall periſh for ever as their own dung: *They which have ſeen them ſhall ſay, Where are they? They ſhall fly away as a dream and ſhall not be found: The eyes which ſaw them ſhall ſee them no more,* neither ſhall their place any more behold them, (mark the reaſon) becauſe they have oppreſſed and violently taken away an Houſe which they builded not. *Job* 20. 4. to 20. How much more the Houſes, Glebes, Tithes of God and his Miniſters? Let this ſad conſideration then, perſwade all turbulent, greedy, ſacrilegious ſpirits to follow Dr. *Gamaliels* advice, (which many of

them have much pressed for a publick Toleration of all Religions, though (one they would *extirpate all Ministers and their Tithes* root and branch) recorded *Acts* 5. 48, 49. *Refrain from these Men* (and their Tithes too) **and let them alone**; *for if they* (and their tithes) be of God (as I have proved them.) **ye cannot overthrow them**, *lest haply ye be found* **to be fighters against God.**

a As appears by their late Petitions, and Iohn Cannes Voyce.

5ly. Let every of the chiefest now in Power, remember those many reiterated solemn *Declarations, Protestations, Votes and Ordinances they have formerly made for the due payment and preservation of our Ministers Tithes and Augmentation of their incompetent Livings out of the Bishops and Delinquents Impropriations, and Deans and Chapters Lands*; (for the most part other wayes disposed notwithstanding) And what an high violation of publick *Faith, Trust, Promises, Solemn Engagements*, and an eternal Infamy and Dishonour it will procure to their Persons, Memories (in after Annals) and Posterities, if all these should now conclude in a general armed *Depredation, Abolition, Dissolution* or *Substraction* of all their old *Rectories, Glebes, Tithes, Dues*, instead of new settled *Augmentations* out of other dissipated Church Revenues formerly Voted for them.

6ly. Let all Changers and Innovators of our Fundamental Lawes and Ministers Maintenance, consider what prohibitions, Comminations and Judgements God hath proclaimed against, and inflicted upon such innovators and changers in his Word. *Eccles.* 10. 5, 6, 7, 8, 9. *There is an evil which I have seen under the Sun*, **As an error which proceedeth from the Ruler: folly is set in great Dignity**, *and the Rich in low Place; I have seen Servants upon Horses, and Princes walking as Servants on the earth* (but mark the issue) *He that diggeth a pit shall fall into it: and who so breaketh an hedge, a Serpent shall bite him: who so removeth stones shall be hurt thereby, and he that cleaveth Wood shall be endangered thereby.* The meaning of which Parabolical expressions is thus more clearly explained, Prov. 24. 21, 22. *My Son, fear thou the Lord and the King*, **and meddle not with those who are given to change, for their calamity shall rise suddenly**, *and who knoweth* **the ruine of them both?** That is, of the *Changers* & their Adherents joyning with them, by the revenging Justice both

both of God and the King. My deceaſed *Brother Burtons* Sermons on this Text, *Nov.* 5. 1636. are worth all our Innovators reading. For which Sermons he and I joyntly ſuffered in the *Star-chamber* through our *Innovating all-ruling Prelates* malice, for diſcovering, oppugning thoſe *ſeveral Changes* and *Innovations* they had made in the *Ceremonies, Doctrine of our Church*, and High-Commiſſion arbitrary proceedings, contrary to our Laws. Little did thoſe *Prelates* think in that time of their domineering Power and Greatneſſe, that theſe changes of theirs, and unrighteous cenſures upon us for diſcovering and oppoſing them, would have ſo ſoon proved the very cauſes of their unexpected ſudden *calamity* and *ruine*, according to this Text and cenſured *Sermons*; and of their *High-Commiſſion and Starchamber Court* too, wherein they proſecuted us; yet they really found they did ſo. What proved the calamity, and ruine of *Strafford, Canterbury*, and the *old Council Table*, but their unrighteous exorbitant *Innovations* and New Projects againſt our Laws, *and old forms of Parliamentary Proceedings?* What brought ſudden unexpected calamity and ruine on the late *King and Parliament too*, (even by thoſe who were raiſed, commiſsioned, *engaged by Oaths, Proteſtations, and Solemn Covenants* to defend and preſerve them) but Gods Juſtice for ſome exorbitant Changes, and Fundamental, violent, illegal Innovations, whereof both were guilty? eſpecially in the *Militia*; whereof the *Houſes endeavouring totally to diveſt the King, without admitting him any ſhare therein* (*which* (a) *bred the firſt freſh quarrel between them*) *as their only ſecurity and the Kings too*: And now God hath made that very *Militia the ruine of them both*, and to aſſume both the *Regal* and *Parliamental, Military and Civil Supreme Authority and Government* of the Nation and united Kingdoms too, wholly to themſelves, and to daſh in *pieces that new minted Mock Parliament Power and Government* themſelves at firſt created; for thoſe many notorious injurious Changes, Oppreſsions, Innovations of all ſorts whereof they were deeply guilty: And what other fatal Changes God may yet ſuddenly effect to the Calamity and Ruine of thoſe who have been *chief Inſtruments* in all theſe Changes, if they

(a) Exact Collection, p. 59. &c.

a Iſay 29. 16. they *ring* THE CHANGES *ſtill, till they* (a) *have turned all things upſide down, as the Potter doth his clay,* and our very Miniſters ſetled maintenance, with all Fundamental laws for the eſtabliſhment of their and all others juſt *Rights and Liberties*, I leave to their own ſaddeſt Meditations, theſe Goſpel Texts of Rom. 2. 1, 2, 3. and c. 12. 20, 21. (which I hope neither will nor can offend any *Profeſſors* of the Goſpel) *Therefore thou art inexcuſable O man* **whoſoever thou art** *that judgeſt, for wherein thou judgeſt another, thou condemneſt thy ſelf, for thou that judgeſt* **doeſt the ſame things.** *But we know that the judgement of God is according to truth againſt them who commit ſuch things: And thinkeſt thou this O man, that judgeſt them who do ſuch things,* **and doeſt the ſame, that thou ſhalt eſcape the Judgement of God? Be not High-minded but fear:** *For if God ſpared not* **the Natural Branches take heed leſt he alſo ſpare not thee,** *being a* **Wilde Olive Tree.** And when they have meditated on theſe Texts, I ſhall further importune all ſuch of them who like the *little Horn in Daniel* 7. 24, 25, 26. that ſhould be *divers from the* FIRST, *and ſubdue* THREE KINGS; and being *elevated* with that ſucceſſe, ſhould ſpeak great words againſt the moſt High, and wear out his Saints, **and think to change Times and Laws,** adviſedly to conſider what there next follows. That though the *Laws* and *Times* ſhould be given into his hand, yet it will be untill a time and times and the dividing of times. And the Judgement ſhall ſit, **and they ſhall take away his Dominion to conſume and deſtroy it unto the end.** And then our Miniſters need not fear their *Miniſtry, Tithes, Glebes,* nor the People their *Juſt Rights and Liberties,* which otherwiſe are like to be loſt, ſubverted, deſtroyed in the long, bloody, coſtly Conteſts and Wars for their Defence and Preſervation.

Now leſt any ſhould pretend matter of *Conſcience* or *Reaſon* againſt the Chriſtian Magiſtrates enforcing of *Tithes true payment,* by coercive Means and Laws, in theſe *Tith-detaining ſacrilegious times*; or for the ſpeedy Repeal of all our foreſpecified *Laws and Ordinances* yet in force to compel all Detainers of them to pay them duly under the ſeveral penalties therin preſcribed; I ſhall endeavour to give a full ſatisfactory

Anſwer

Anſwer to all Arguments and Cavils of moment uſually made againſt them, which are reducible to theſe four Heads.

Object. Firſt, *That there is no expreſſe Precept in the Goſpel, nor any ſuch penal Laws, enforcing the payment of Tithes to be found in the Primitive and pureſt times for 500. years after Chriſt; Therefore they are unlawfull, oppreſsive, un-evangelical, tyrannical, antichriſtian*; as *Canne* terms them, in his thundering *empty voyce.*

Anſw. To this I anſwer, firſt, That there is no expreſſe Precept or Preſident in the New Teſtament, for any ſtrange *High Courts of Juſtice, Martial, or other Courts of that Nature*, for any Articles of War or penal *Laws to put Souldiers or any others to death*, or inflict puniſhments for any New *High-Treaſons*, or Offences whatſoever. No Precept nor Preſident that *John Canne* (a late *Exciſe-man* as divers report) can produce for the *impoſing* or *levying* of any *Exciſe, Impoſitions, Taxes, Cuſtomes, Crown-Rents, Tonnage, Poundage, Contributions*, by any Diſtreſſes, Forfeitures, Impriſonments, ſale of Goods, billetting of Souldiers on the People, and armed violence now uſed by *Souldiers, Exciſemen, Collectors* and other *Publicans* ſitting at the *Receipt of Cuſtom*, (whereof I hear *John Canne* is one, perhaps to Exciſe the *Alehouſes* and *Cannes* there uſed for names-ſake) all puny to and leſs warrantable by Gods Law and Goſpel, than our Miniſters Tithes. The Objectors therefore muſt find expreſs Goſpel-Texts for all and every of theſe publick Duties, and the preſent wayes of levying and enforcing them, or elſe diſclaim them, or their Objection againſt Tithes.

2ly. I have produced expreſſe *Goſpel-Texts* warranting in the general coercive Laws, Sutes, Actions to recover *Miniſters Tithes*, as well as any other juſt, legal, publick or private *Dues, Debts, Rents, Lands, Poſſeſſions* whatſoever. Therefore the Objectors muſt either diſclaim their Objection, or renounce all penal Laws, Sutes, and coercive Means whatſoever to levy or recover any other civil Rights, Debts or Duties whatſoever, and introduce a lawleſs Anarchy and Confuſion amongſt us, for every one to cheat, defraud, rob, oppreſſe, diſſeiſe, ſpoyl, defame, wound, murder one another, without any penalty or redreſſe, except only

by

by *Club-law*, instead of a peaceable, just and righteous Government.

3ly. The reason why there were no coercive Laws for the payment of Tithes or Ministers dues in the Primitive Church for above 500 years was this, because Christians then were so zealous, ready, forwards to render them with an *overplus*, and *to sell their very Houses, Lands, Possessions, Estates, and lay them down at the Apostles and Ministers feet to maintain them, and relieve their poor Christian Brethren*, witness Acts 2. 44, 45. c. 4. 34, 35, 37. c. 5. 1, 2. 2 Cor. 11. 9. Phil. 4. 15, 16, 17, 18. Rom. 15. 26. and that memorable place, 2 Cor. 8. 1, to 5. where *Paul* records of the *first Churches* and Converts in *Macedonia*, how that *in a great Tryal of Affliction* (in times of heavy persecution) **their deep Poverty abounded to the riches of their Liberality**, *for to their power (I bear them record) yea* **and beyond their power they were willing of themselves, praying us with much intreaty, that we would receive the Gift**, *and take upon us the Fellowship of the Ministring to the Saints, &c.* The [a] *New Testament* records, the exceeding readiness of the *Pharisees to pay Tithes of all they did possesse, and of the smallest Seeds and Garden-Herbs of all kinds, to their Priests or Levites*; which Christ himself approved, commended, with a **these things ought ye not to have left undone**; And [b] *Philo* a learned Jew, who lived under *Claudius*, in the Apostles daies, records as an Eye-witness on his own knowledge, *That the Jews were so forward in paying their First-fruits and other Dues to their Priests*, **That they prevented the Officers demanding them, paid them before they were due by Law**, as if they had rather received a benefit, than rendered any, **both Sexes of their own readiness**, *bringing them in with such courtesie and thanksgiving*, **as is beyond all expression** (they are his very words:) And were they then less forwards think you, to render due Maintenance, (if not Tithes and First-fruits,) to the *Apostles* when they turned Christians? Surely no, for the forecited Texts in the *Acts* declare, they were far more bountifull than before, both to the Apostles and poor Saints, *selling all they had to support them*. The like zeal (even in the heat of persecution, under bloody Pagan Persecutors)

[a] Matth. 22. 23, 24. Luke 11. 42. c. 18. 12.

[b] περὶ τῦ τινα γέρα ἱερέων. Mr. Seldens Review, p. 453.

continued

continued in all the *Primitive Christians* next *after the Apostles*, who though persecuted, driven *into Corners, imprisoned, banished, and spoyled of their Goods, Lands, by plundering Officers, Sequestrators, Souldiers*, as (*c*) *Eusebius*, and others record, *yet every one of them out of his deep Poverty contributed every Month, or when he would or could some small stipend for the maintenance of the Ministers and Poor* (*when they had no Lands to pay Tithes out of*) **of his own accord** *without any coercion*: witnesse (*a Tertullian* (who flourished but 200. years after Christ) *Modicum unusquisque stipem Menstrua die, vel cum velit, et si modo volit, & si modo possit apponit*, **nam nemo compellitur**, (there was no need when they were so free of their own accord) **sed sponte confert**. *Hæc quasi deposita pietatis sunt*. And though their *Monthly stipends* in regard of their great Poverty were thus termed small comparatively to what they were before the Persecution, yet indeed they were very large, considered in themselves, as by the same Authors following words in this *Apology*, c. 42. appears, **Plus nostra misericordia insumit vicatim, quam vestra Religio templatim**: they bestowing more in a *Liberal free way of Christian Charity* in every Village towards their Ministers and Poor, than the wealthy Pagan *Romans* did in their *Temples and Sacrifices for the Maintenance of their Paganism*. In the 9th. *general Persecution of the Christians* about 273 years after Christ, or before, The (*b*) *Governour* of *Rome* told Saint *Lawrence* the Martyr (Arch-Deacon to Pope *Xistus* the 2d. and *Treasurer of the Christians Oblations* for the *Ministers* Maintenance and *Poors* relief) that the **common Report** then was, *how the Christians did frequently* **sell their Lands, and disinherit their Children** (like those in the *Acts*) **to enrich the Ministers**, *and relieve the Poor, bringing thousands of* Sestertii *at a time to* St. Lawrence, *out of the sale of their Lands*, so as their Treasury was so great that he thought to *seise on it for a prey*: Which their bountiful Liberality (*c*) *Prudentius* thus poetically expresseth,

Offerre fundis venditis	**Successor exhæres gemit**
Sistertiorum Millia,	**Sanctis** egens Parentibus,
Addicta Avorum **prædia**	**Et summa pietasli credi-**
Fædis sub auctionibus,	**Nudare dulces heros.** (tur

c Eccles. Hist. l. 4. c. 26. l. 6. c. 41, 42. l. 7. c. 12. Fox Acts and Monuments. vol. 1.

a Apologet. c. 39.

b Ambrose Offic. l. 1. c. 41. Fox Acts and Monuments, vol. 1. p. 92, 93.

c Pr. Steph. Hym. 2.

What need then any Law to compel the Christians to pay Tithes or Ministers dues, when in the heat of Persecution, they were so bountifull to them and the Poor as thus voluntarily to contribute their whole Estates for their support? Whose President if the Cavillers against our present penal *Laws, Ordinances for Tithes* would imitate, no Minister nor other voluntary *Tith-payers* would oppose their repeal. And though in these Primitive times of Persecution, the Christians being spoyled of their Lands and Possessions, could not pay *Tithes* in kind in most places, but were necessitated to such *voluntary Contributions* as these, yet without all peradventure they held the payment of Tithes to Ministers in kind, a *Divine Moral Duty*, and in some places, and at some times (when and where they could) did voluntarily pay Tithes as a Duty for their Maintenance without any coercive Laws or Canons, upon the bare demand or exhortation of their Ministers, by vertue of *Gods own Divine Laws*, as is undeniable by *Irenæus*, l. 4. c. 34. *who records, That the Christians in his time* (being but 180. years after Christ) **did not give lesse to their Ministers** *than the Jews did to their Priests by the Law of* Moses, *who received the consecrated* TITHES *of their people, but more*, Designing **omnia quæ sunt ipsorum**, *all they had to the* **Lords use**, **Hilariter ac liberaliter ea quæ non sunt minora**: *Giving chearfully and freely those things which were not lesse than Tithes, as having greater hope than they.* And further confirmed by *Origen*, Homil. 11 in Numeros: Saint *Cyprian*, lib. 1. Epist. 9. De unitate Ecclesiæ, the words of Saint *Augustine*, Hom. 48. **Majores nostri** ideo copiis abundabant, **quia Deo Decimas dabant**; And the second Council of Mascin, An. 586. Can. 5. **Leges Divinæ** *Consulentes Sacerdotibus ac* **Ministris Ecclesiarum, pro Hæreditaria portione omni populo præceperunt, Decimas fructuum suorum** locis sacris præstare, ut nullo labore impediti per res illegitimas possint vacare Ministeriis, **Quas leges Christianorum Congeries legis temporibus custodivit intemerata.** Which prove a long continued Custom and Practice of paying Tithes to Ministers as a Divine Right and Duty, used amongst Christians long before St. *Augustins* dayes and this antient *Council.*

cel. And no ſooner were the times of Perſecution paſt, but the *Divine Right of Tithes was aſſerted, preſſed,* and the due payment of them inculcated by St. *Hilary, Nazienzen, Ambroſe, Hierom, Chryſoſtom, Auguſtine, Euſebius, Caſſian, Cyril of Jeruſalem, Iſiodore Peluſiota, and Cæſarius Arelatenſis,* all flouriſhing within 500. years after Chriſt, as Dr. *Tillefy* proves at large; And the people during that ſpace paying their Tithes freely, without any compulſion in all places, there needed neither *Laws* nor *Canons* to enforce their payment: whence (*a*) *Agobardus* writes thus (about the year of our Lord 820. when *Laws* and *Canons* began to be made for their payment) of the precedent times: *Nulla compulit neceſſitas fervente ubique religioſa devotione, & amore illuſtrandi Eccleſiæ ultro effluante.* That there was no need of Canons or Laws to compel the payment of Tithes, whiles fervent religious Devotion, and love of illuſtrating Churches every where abounded. But in ſucceeding degenerating times, when (according to Chriſts prediction) *the* (*b*) *love and zeal of many Chriſtians to God, Religion, and Miniſters began to grow lukewarm, and colder than before,* ſo as they began to detain their Tithes and Miniſters dues, then preſently Chriſtian Kings and Biſhops in Eccleſiaſtical and Temporal Synods and Councils, began generally in all places, to make *Laws* and *Canons* for the due payment of them; declaring in them only the Divine Right, Laws and Precepts of God to the People both in the Old and New Teſtament, as a ſufficient obligation (ſeconded by their bare Canons and Edicts) without any *coercion* or *penalty* to oblige them to their due payment. The firſt unqueſtionable Canon for the payment of *Tithes* I find extant, is that of the ſecond Council of *Maſcin* forecited, An. 586. cap. 5. The firſt Law extant made by any General Council or Parliament for the payment of *Tithes*, is that of the Council of *Calcuth* in *England*, under *Offa* and *Alfred*, An. 786. declaring their *Divine Right*, and *enjoyning their payment without any Penalty*; After which *Charles the Emperour*, about the year of our Lord 813. by *Canons* made in *ſundry Councils*, and in his *Capitulars* or *Laws*, enjoyned the payment of *Tithes*, *under pain of being enforced to render them by diſtreſſe, upon complaint, and ſome ſmall*

a Operum, p. 278.

b Matth. 24. 12.

penalties. Since which time many *Laws* and *Canons* were made in our own and forein *Realms* till our present times, for the due payment of Tithes under *sundry penalties*, which because collected by Sir *Henry Spelman* in his *Councils*, Mr. *Selden* in his History of Tithes, *Bochellus* Decret. Eccles. Gal. l. 6. Tit. 8. De Decimis, *Fridericus Lindebrogus* Codex Legum Antiquarum, *Surius*, *Binius*, *Crab*, *Lindwood* in their Collections of *Councils*, and sundry others; I have therefore only given the Reader a brief *Catalogue* of the principal Civil laws both at home and abroad, for the due payment of them; reciting more at large but what others for the most part have omitted, and are not vulgarly known, giving only brief hints upon some of the rest in my third Chapter. Whither I refer the Reader for further satisfaction in this Objection; and shall conclude of penal *Laws* as *Seneca* doth of Fates: *Fata volentes ducunt, Nolentes trahunt*: those who will not willingly pay their Tithe must and ought to be compelled thereunto by penal Statutes:

Object. 2. The second Objection is, *That the payment of Tithes is against many ment Judgements and Consciences: Therefore it is both Unchristian, Tyrannical, and Unjust, to enforce them thereunto.*

Answ. I answer, 1. That the payment of Tithes being not only warranted but commanded in and by the Old and New Testament, and the constant practice of Christians in all Ages, Churches, there neither is, nor can be the least pretence of *Conscience*, for the non-payment of them. Therefore this pretext of *Conscience* is in truth nought else, but most desperate *Unconscionableness*, *Malice*, *Obstinacy*, *Peevishness*, *Covetousness*, *Impiety*, or secret *Atheism*, worthy to be reformed by the severest Laws and penalties.

2ly. All that *Conscience* can pretend against their payment as *Tithes*, is only this *Anabaptistical Devise*, and *loud Lye* of *Canne* and others; *That the payment of a precise Tenth part of mens increase to their Ministers is Jewish or Antichristian*, and so *unlawfull*: both which I have unanswerably refelled. Therefore this can be no ground or Conscience for any to detain them. But if any scrupulous Consciences be not satisfied in this point, let them either pay their Ministers the Moitie or 9. parts, or the 5, 6, 7, 8, or 9. part of their an-

annual encreaſe, neither of which is *Jewiſh* or *Antichriſtian*; or elſe let them ſell all their *old or new purchaſed Lands, Houſes, Poſſeſſions, Goods* they have, and beſtow them *on the Miniſters and Poor*, as the forecited *Primitive Chriſtians did*, whom they pretend to imitate, and then they may ſatisfie both their Conſciences and Miniſters too, without the leaſt difference, coercion, ſute or penalty of our Laws.

3ly. Many of theſe very Objectors, pretending Conſcience, as *Souldiers* or *Sequeſtrators*, have made no Conſcience to enforce thouſands of Pariſhioners of late years throughout the Nation to pay their Miniſters Tithes to themſelves for pretended Arrears or ſequeſtred Goods, and exacted Monthly contributions out of Miniſters Tithes to pay the Army, without any ſcruple of Conſcience, levying them by diſtreſs and armed violence, when detained. If then they can enforce others thus to pay Tithes to themſelves, and thoſe to whom they were never due by any known Law of God or Man: With what Conſcience can they detain them from our Miniſters, to whom they are due by all divine and human laws, or condemn the enforced payment of them from themſelves, who have ſo violently extorted them from others?

4ly. If any Miniſters or others plead the payment of our late heavy monthly Taxes, Exciſes, Impoſitions, Shipmony, far exceeding the old, to be againſt their Conſcience, as being impoſed by no lawfull Parliamental Authority, repugnant to all our Laws, Statutes, Liberties, Priviledges, Proteſtations, Covenants, Records, Votes of Parliament, imployed to ſhed Seas of innocent precious Chriſtian blood, to maintain unchriſtian bloody wars againſt our late Proteſtant Brethren in Covenant and Amity, they know not upon what lawfull Quarrel, to ſupport an arbitrary Army Government, Power to domineer over them, to ſubvert our old Fundamental laws, Parliaments, Covernours, Liberties, Peace, Elections, Trials, the Great Charters of *England*, foment Hereſies, Sects, Schiſms, and carry on the Plots of the Pope, Jeſuites, *Spaniard*, *French*, to ruine our Realms, Church, Religion, and pay many diſguiſed Jeſuites and Popiſh Prieſts ſecretly lurking in all places under-

der the Mask of listed *Souldiers* (as most wise men conceive) to perpetuate our warrs, destroy our Ministers and Nation by endless wars and Taxes. All these, with other such weighty grounds of Conscience, Law, Prudence, (which *some have insisted on* and pleaded) can no waies exempt them from violent Distresses, Quarterings, Penalties, Forfeitures, Levies, by *armed Souldiers*, who regard these *Pleas of Conscience* no more than Common High-way-men who take mens Purses by force, and deem all *publick Enemies*, who dare plead *Law* or *Conscience* in this case; though the *Plea* be true and undeniable even in their own *Judgements* and *Consciences*, as some of them will acknowledge to those they thus oppress. Why then should they or any others esteem this mere pretence of Conscience only against *Penal Laws for Tithes*, enforced in a lesse rigorous manner, which they may with as much reason and Justice allege against the payment of their just Debts, Land-Lords Rents, and all other dues from them to God or Men?

[a] See my Legal Vindication against illegal Taxes, and Humble Remonstrance against Shipmony.

Objct. 3. The 3d. Objection is, That *Tithes are pure Alms*; Therefore not to be enforced by any Law. For which the Opinions of *John Wickliff*, *Husse*, *Thorp*, are produced by the Anabaptists, and *Erasmus* urged by some, but without sufficient ground.

Answ. I have answered this Objection elsewhere, and shall here only declare, whence, I conceive, this Error (that *Tithes are mere Alms*) originally proceeded, to rectifie mistakes of the meaning of some antient Authors, and clear two Texts of Scripture which some Scholars and ignorant People misapprehend.

First, I conceive this Error sprang originally from the misunderstanding of that Text of Deutr. 14. 28, 29. *At the end of three years thou shalt bring forth all the Tith of thine encrease* THE SAME YEAR, and shalt *lay it up within thy Gates. And the Levite* (*because he hath no place, no Inheritance with thee*) and the Stranger, and the Fatherlesse and the Widow, *which are within thy Gates shall come*, and shall eat (thereof) and be satisfied; *That the Lord may bless thee in all the work of thine hands which thou doest*; compared with Deutr. 26. 12, 13, 14. *When thou hast made an end of* tithing all the Tithes

of

of thine Encreaſe, the third year, which is the year of Tithing, *and haſt* given *unto* the Levite, the Stranger, the Fatherleſs and Widow, that they may eat *within thy Gates*, and be filled; *Then thou ſhalt ſay before the Lord thy God, I have brought away* the hallowed Thing *out of mine Houſe, and alſo* have given them *unto the Levite, and unto the Stranger, to the Fatherleſs and to the Widow*; according to all thy Commandements which thou haſt commanded me; *I have not tranſgreſſed* thy Commandements, *neither have I forgotten them; I have not eaten thereof in my mourning*, neither have I taken away ought thereof for any uncleaneſs, *nor given ought thereof for the Dead*, but have hearkned unto the voyce of the Lord my God, and done according all thou haſt commanded me: To which that of *Amos* may be referred. From which Texts ſome have conceived, That the *Iſraelites* paid Tithes only every third year. 2ly. That they paid them then not to the Levites only, but to the Stranger, Fatherleſs, Widows and Poor amongſt them, who had a right and ſhare in them as well as the Levites. 3ly. That theſe Texts uſe the phraſe not of *paying* Tithes, as a Debt or Duty, but of GIVING them as an Alms; and ſeeing they are given thus to the Stranger, Fatherleſs, Widow as Alms; therefore to the *Levites* likewiſe, here coupled with them. This doubtleſs was the true ground that *Tithes were reputed mere Alms* by ſome, and not a *Divine Right peculiar to Miniſters*.

To diſperſe theſe Miſts of Error. Firſt take notice, That neither theſe, nor any other Texts in Scripture ſtile Tithes *Almes*, much leſſe *pure Almes*, which men may give or retain at their pleaſures. 2ly. That they expreſſely reſolve the contrarie that they are no Alms at all in the objected ſenſe, but a moſt certain poſitive commanded Debt and Dutie, no waies arbitrarie in the leaſt degree. For 1. By expreſs poſitive Laws and Commandments of God oft repeated, all the particulars of this Dutie are defined. 1. The *Quota pars* or quantitie: *All the Tithe of thine Encreaſe the ſame year.* 2ly. The time of it: *every third year*, which is the year of Tithing, at the end of three years. 3ly. The place of Stowage: *Thou ſhalt lay it up within*

in thy gates. 4ly. The perſons who muſt receive it: *The Levite, Stranger, Fatherleſs, Widow.* 5ly. The place of their receiving it: *Within thy gates.* 6ly. The manner of receiving it: *They ſhall come and eat thereof and be filled.* Secondly, which is moſt conſiderable, the Owners and Tithe-payers had no diſpoſing power over it for their own uſes upon any occaſion or neceſſitie. For, 1. *They muſt* bring all of it out of their Houſes as an hallowed thing. 2ly. They muſt make a ſolemn Proteſtation before the *Lord*, that *they had given it all to the Levite, Stranger, Fatherleſs, Widow*, and that not of their own free voluntarie bountie, but as a bounden debt and dutie, *according to all Gods Commandments which he had commanded them.* 3ly. *That they had neither wilfully tranſgreſſed*, nor negligentlie forgotten *his Commandments* herein. 3. That they *had neither eaten thereof in their mourning* (in times of want and diſtreſs) *neither had they taken away ought thereof for any unclean uſe, &c.* but have *hearkened to the voice of the Lord their God, and done according to all that he commanded them*: The reaſon of which Proteſtation was, becauſe God committed the cuſtodie and diſpencing of theſe three years Tithes to the Owners themſelves, who might be apt to purloin and pervert part of them to their own private uſes. I appeal now to all mens conſciences, whether theſe very Texts do not unanſwerably prove Tithes to be no *Alms* or *arbitrary Benevolence* at all, but a moſt preciſe, poſitive, certain *Debt* and *Duty*, moſt punctually limitted in each particular? and whether that we now uſually call *Alms to the Poor*, be not a *Debt* and *Duty*, as *Rom.* 15. 27. with other Texts reſolve it, not a meer *Freewill Gift*, which we may neglect or diſpence with as we pleaſe.

Having cleared the Text as to *Alms*, I ſhall next vindicate them from the other miſtakes concerning the time of Tithing, and Perſons receiving Tithes. For which end we muſt know, that the Jews had four ſorts of Tithes, as the Scriptures and (a) *Marginal Authors* prove, beſides their

a Hierom. ſuper Ezech. l. 14. ad cap. 44. Joſephus Antiqu. Jud. l. 4. c. 8. Chryſoſtom Hom. 4. in Epheſ. Serm. 103. Sir James Semple sacrileage sacredly handled. Joſeph Scaliger Diatr. de Decimis. Mr. Seldens Hiſtory of Tithes, and Review, c. 2. Purchas Pilgrimage, l. 2. c. 7. Richard Mountague Diatribæ on Mr. Seldens Hiſtory of Tithes, c. 2. & Dr. Tilleſley and Mr. Nettles Ibidem. Dr. Selaters Miniſters portion, p. 17.

First

Firſt fruits, amounting to any proportion from the 40th. to the 60th. part amongſt the Phariſees who exceeded others in bounty,

1. Such Tithes as every of the Laity in every Tribe of *Iſrael*, who had any comings in, or increaſe at all, paid unto the Levites, out of their Annual increaſe that was eatable or uſefull for them, as a ſacred Inheritance, poſſeſſion and reward for their ſervice at the Tabernacle; being the full *Tenth part of their increaſe*, after the firſt fruits deducted: which Tithes they received in kinde at their reſpective Cities and places of abode: and if any Tithe-payer would redeem or compound for them, he was to adde a fifth part more than they were valued at; becauſe the Levites ſhould not be cheated by any undervalues, and thoſe who redeemed them did it only for their own advantage for the moſt part, not the Levites; and then they ſhould pay for it. Theſe are the Tithes preſcribed *Levit.* 27. 30, 31, 32, 33. *Numb.* 18. 20, to 32. Which the Levites and their Houſeholds *were to eat* in **every place**, *where they reſided, as their peculiar Portion and Inheritance*; Wherein the *Stranger*, *Fatherleſs* and *Widow* had no ſhare, neither were they brought up to *Jeruſalem*, nor put into any common Treaſurie; and paid conſtantly every year. And theſe are the Tithes which our Miniſters now challenge and receive by a Divine Right, as their ſtanding inheritance, and the Churches Patrimonie: and the Tithes intended *Heb.* 7. 2, 5, 8, 9.

2ly. Such Tithes as the *Levites* paid to all the Prieſts, as moſt affirm: Or to the *High Prieſt* only (as *Lyra*, *Toſtatus*, and ſome other Popiſh Authors aſſert, to juſtifie the *Popes* Right to Tenths, which he challengeth and receiveth for the reſt of the Popiſh Clergie in all places) for their better maintenance and ſupport beſides their Firſt-fruits, fees of Sacrifices, Oblations and other Duties, being the full tenth part of the Tithes they receive from the people (due to the whole body of the *Tribe of Levi*) *Numb.* 18. 20. to 31.

3ly. A ſecond Tenth, which the Lay *Iſraelites* were obliged by God, to pay every year out of their nine parts remaining after ſeparation of the firſt Tenth here mentioned; and this was likewiſe of all their annual increaſe of

Corn, Wine, Oil, Cattel, Sheep, Honey, and things eatable; This Tithe was by *Gods ſpecial appointment to be carried up to the place which God ſhould chuſe, and to Jeruſalem in kinde, by the places that were near; and the full value thereof in money by places more remote.* Which Tithes and money were deſigned for the maintenance of their publick ſolemn ſtanding Feaſts every year, wherein the Owners, *Prieſts, Levites* and all the people feaſted together before the Lord. The reſidue was laid up in *Storehouſes, Treaſuries and Chambers* together with the *Firſt-fruits and Offerings* for the maintenance of the *Prieſts and Levites dwelling in* Jeruſalem, having no abiding elſewhere in the Countrey, and for thoſe who came up thither in their Courſes and ſerved in and about the Temple; of which ſome ſelected Prieſts and Levites who were faithfull had the Overſight and Diſtribution; not any Lay Treaſurers, Officers or Sequeſtrators who would be fingering all our Miniſters Tithes now, and reduce them to a publick Treaſurie, to fill their private purſes with them. Theſe are the Tithes commanded, ſpecified, and principally intended: *Deut.* 12. 6, 7, 8, 11, 12, 17, 18, 19. c. 14. 22, to 28. 2 *Chron.* 31. 6, 10 16. *Neh.* 10. 37, 38, 39. c. 12. 44. c. 13. 9, to 14. *Mal.* 3. 10. Which Tithes were aboliſhed with the Jewiſh Feaſts and Temple: Yet the ſhadow and footſteps of them continued many years after in the *primitive Chriſtians Love-Feaſts*; as Mr. *Mountague* proves at large.

4ly. The fourth ſort of Tithes which the lay *Iſraelites* paid, was that for the *Levite, Stranger, Fatherleſs and Widow*, payable only every *third year* out of all that years increaſe; after the ſeparation of the forementioned Tithes for the Levites, Prieſts and Annual feaſts; which the Owners *kept in their own barns*, and were to be eaten by the *Levite, Stranger, Fatherleſs, and Widow*, within their gates and houſes, *Deut.* 14. 28, 29. c. 26. 11, to 17.

Now in alluſion to the laſt kinde of Tithes, St. *Ambroſe* Sermone in die Aſcentionis, St. *Jerome* in *Mal.* 3. St. *Auguſtine*, Sermo: 219. De Tempore, & ad Fratres in Eremo, Serm. 64. *Cæſarius Arelatenſis*, De Eleemoſyna, Hom. 2. *Eutropius* in the Life of St. *Steven*, c. 17, 18, The *Exhortation* written about An. 790. *Beda* Eccleſ. Hiſt. l. 4. c. 10. *Agilar-*

dus

dus Contra inſulſam vulgi opinionem de Grandine, &c. p. 155. *Ivo Carnotenſis*, Epiſt. 162. The Synod of *York* under *Hubert*, An. 1194. and ſome others, preſs the payment of Tithes to *Miniſters*, and *giving Alms*, or *ſome part of their goods to the poor*, jointly together; and ſome few of them ſtile *Tithes*, *Tributa refectorium Animarum*: The Tribute (not *Alms*) of the poor ſouls; and tell us of *Tithes which God himſelf hath commanded to be given to the poor.* But this they intend not, of the firſt ſort of Tithes due to the *Miniſters of God*; but of *a Tenth* of their *remaining Annual increaſe* after the Miniſters Tithes firſt paid; as moſt of them expreſly declare. viz. *Hierom.* on Mal. *Saltem Judæorum imitemur exordia, ut pauperibus partem demus ex toto: & Sacerdotibus & Levitis* **Honorem debitum et decimas** *referamus, De ſua particula* (not the Miniſters) *Pauperibus miniſtrare*; And the Engliſh Synod of *Calchuth*, An. 786. with *Capitularia Caroli Magni*, l. 6. c. 29. moſt diſtinctly; **Decimas** ex omnibus fructibus & pecoribus terræ annis ſingulis ad Eccleſias reddant **Et De novem partibus que remanſerint eleemoſynas faciant.** So as there is nothing in Scripture or Antiquity rightly underſtood to prove *Tithes to be pure Alms*, as ſome have erroniouſly fancied.

The ſecond ground of this Opinion, that *Tithes were Free and pure Alms*, was the frequent *Grants, Donations and Conſecrations of Tithes and Portions of Tithes by ſeveral Lords of Manors and Lands by ſpecial Charters* yet extant, recited in Mr. (a) *Seldens* Hiſtory of Tithes between the year of our Lord 1060. and 1250. (in the darkeſt times of Popiſh Superſtition) to *Abbies, Monks, Friers, Nunnes, and Religious Houſes* **in eleemoſynam pauperum**; **in liberam puram et perpetuam eleemoſynam**; *to be diſtributed by theſe Monks, or their Almoners to the uſe of the Poor Pilgrims, Strangers, Widows, and Orphans, in general, at their diſcretion, or particularly of ſuch and ſuch Pariſhes; and they ſuppoſing the Monks to be moſt charitable to diſtribute them to the Poor; moſt of which Grants or all were made by the conſents of the Biſhops of the Dioceſs and con-*

a P. 299, 304, 306, 312, 314. 315, 316, 317, 331, 333, 336, 337, 341, 345, 346, 371. and elſewhere. Dr. Tilleſley his Animadverſions on Mr. Selden, c. 11, 12, 13. Littleton, chap. 6. Fankalmoign and Cooks Inſtitutes thereon: Petrus Damianus, l. 2. Epiſt. 14. Vt copioſiora in pauperes alimenta perficiant, dantur in Monaſteriis & Eremitis DECIMÆ Quorumcumque proventuum, &c.

med by them, and many of them with the Assents of the Patrons and Encumbents of the Churches. And sometimes whole Churches with their Tithes were thus granted and impropriated to Monasteries and Monks, In sure perpetual Frankalmoigne, to the starving of the peoples Souls, to pray for their Patrons when deceased, and feed the Bodies of the Poor without their Souls; whence all or most of our *Appropriations* and *Impropriations* really sprang, to the great prejudice of *Ministers maintenance*, and *Parishioners Souls*. Upon this ground (a) many Monks and *Mendicant Fryers* who were no part of the *ordained Ministry*, (just like our vagrant *Anabaptistical* and unordained *Sectarian Predicants* now) to rob the Ministers and most Priests of all their Tithes, engross them into their own hands and disposal to enrich themselves and their Monasteries, everie where cryed up tithes to be *Pure Almes*, which everie man might bestow where he pleased, and that themselves (having renounced the world, and vowed Povertie) were fitter to receive and dispense them than the *Secular Parish-Priests*; and made this Doctrine a very gainfull Trade, whereby they got most of the best Benefices of England, and a(b)great part of the Tithes into their own Possession, to the great prejudice of the Church. And not content herewith, the *Premonstratenses* and other Orders procured a Bull from *Pope Innocent the* 3d. about the year 1210. to *exempt all their Lands which themselves manured, and all their Meadows, Woods, Fish-ponds, from paying any Tithes at all to Parish-Priests or others*; That they might bestow them in Alms, or on the poor of their Monasteries, *as they had requested them from the Pope*; as the words of the Bull attest: After which they invented other Bulls (condemned in our Parliament by a special Act.) *to exempt their Tenants likewise from paying Tithes*, under the same pretext. And this is the true ground and original of that Monkish opinion, *That Tithes were pure Alms, and that men might give them to whom they pleased*: Which grant of tithes to Monasteries, Monks, and exemptions of their Lands from paying them, upon pretext of giving them in Alms, to the great prejudice of the Ministers (*perdenda Basilica sine plebibus, Plebes sine Sacerdotibus, Sacerdotes sine reverentia, & sine Christo denique Christiani*, Bernard Epist. 240.) was severely censured.

a See Mr. Seldens History of Tithes, c. 7. sect. 4. p. 165, 166, &c.

b Innocent 3. Epist. Decret. l. 1. p. 203. l. 2. p. 410. Extrav. Tit. De Decimis, c. 3. Ex multis.

cenſured and ſharply declaimed againſt by St. *Bernard* and *Hugo Partimocenſis*, Epiſt. ad Abbatum & Conventum Nantire Monaſterii after *Ivo* his Epiſtles, p. 245. (a moſt excellent Epiſtle againſt this practice) The Council of *Vienna*, An. 1340. *Joannis Sarisburienſis*, De Nugis Curialium, l. 7. c. 21. Petrus Bleſenſis, Epiſt. 82. *Petrus Clamianenſis*, Epiſt. l. 1. Epiſt. 33. And the Monkiſh Aſſertors of this Doctrine, that *Tithes were pure Alms*, and diſpoſable to whom the people would; were by (*a*) *Pope Innocent the 4th.* ſtiled and cenſured in theſe terms, **Iſti Novi Magiſtrique dicent & prædicant contra Novum et Vetus Teſtamentum**: yea *Richard Archbiſhop of Armaugh* complained much againſt theſe greedy unconſcionable Monks in his *Defenſorium Curatorum*, for poſſeſſing the people with this opinion, *That the command of Tithes was not moral, but only ceremonial, and not to be performed by conſtraint of Conſcience to the Miniſters and Curates, and that what Lands or Goods ſoever were given by any of the four orders of Mendicants ought to be exempted from paying Tithes to Miniſters in point of Conſcience*; which he refutes; from theſe Monks *John Wickliff*, *Walter Brute*, and *William Thorp* (living in that blind Age) took up their opinion: *That Tithes were pure Alms, and that the people might give them to whom they pleaſe, if they were Godly Preachers; and their Pariſh Prieſt, lazy, proud, and wicked*, which opinion of *Wickliff* was refuted by (*b*) *Thomas Waldenſis* as erroneous, and condemned in the Council of *Conſtance*. This I have the longer inſiſted on; to ſhew how *Canne* and the reſt of our *Anabaptiſtical Tithe-Oppugners*, revive only theſe old greedy *Monks, Friers Tenents and practices* for their own private ends and lucre; to wreſt our Miniſters Tithes from them into their own hands or diſpoſing, and exempt their own Lands and Eſtates from paying Tithes, that ſo we *may have Churches without people, People without Miniſters, Miniſters without due reverence, and finally Chriſtians without Chriſt*; as (*a*) *Bernard* writes they then had by this Monkiſh Sacrilegious *Doctrine and practice*.

a Ad Extr. Ti. de Parach. c. ult. Mr. Seldens Hiſtory of Tithes, p. 166, 168.

b Doctrinal. Fidei Tom. 1. l. 2. Artic. 3. c. 64, 65.

a Epiſt. 240.

The fourth Objection (much inſiſted on as I hear) againſt our coercive Laws and Ordinances for Miniſters Tithes, is this common Miſtake, *That the payment of Tithes to Miniſters as a Parochial Right and Due, was firſt ſetled by the Popiſh* Coun-

Object. 4.

Council of Lateran, *under Pope Innocent the 3d. An.* 1215. *before which every man might freely give his Tithes, to what Persons or Churches he pleased*; Therefore it is most unjust, unreasonable to deprive men of this liberty, and enforce them to pay Tithes to their Ministers now by such Laws and Ordinances.

I answer, That this is a most gross Mistake of *some ignorant* (*b*) *Lawyers*, and *John*(*c*) *Canne*; For in the Canons of this Council, there is not one syllable tending to this purpose, as I noted above 20. years since out of *Binius* and *Surius* in the Margin of Sir *Edward Cooks* 2. Reports, fol. 446. where it is asserted; which error he expresly retracts in his 2d. Institutes on *Magna Charta*, f. 641. The words of the Council, Can. 56. *Plerique* (*sicut excipimus Regulares, & Clerici Seculares interdum*) *dum Domos locant vel Feuda concedunt* **in Præjudicium Parochialium Ecclesiarum**, *pactum adjiciunt; ut Conductores & Feudatorii* **Decimas eis solvant**, *& apud eosdem elegant Supremam: Cum autem* **id ex avaritiæ radice procedat**, *pactum hujusmodi penitus reprobamus*: Statuentes, ut quicquid fuerit ratione hujusmodi pacti præceptum, **Ecclesiæ Parochiali reddatur.**

b 7 E. 3. f. 5. 44 E. 3. f. 5. 10 H. 7. f. 18. 7. 6 Dyer 84. 8. Cook 2 Report, f. 44. b.
c Voyce, p. 13.
d Surius Concil. Tom. 3. p. 751.

By which Constitution it is apparent, First, that Parish Priests and Churches, had a just Parochial Right to the Parishioners Tithes within their Precincts before this Council, else they would not have awarded restitution to them of the Tithes received; and that they had so ordered and decreed it by sundry Councils and Civil laws some hundreds of years before, is apparant by the 2. Council of *Cavailon* under *Charles* the Great, An. 813. Can. 19. *Synodus Ticimensis* under *Lewis* the 2d. An. 855. The Council of *Mentz* under the Emperour *Arnulph*, An. 894. Can. 3. The *Council of Fliburg*, An. 895. Can. 14. The Decree of Pope *Leo* the 4th. (attributed to *Gelasius* by some) about the year 850. The *Council of Wormes and Mentz* (about that time or before) cited by *Gratian*, Caus. 16. qu. 1. The *Council of Claremont* under Pope *Urban*, An. 1095. (these abroad) and at home in *England*, The *Ecclesiastical Laws of King* Edgar, An. 967. c. 1, 2. The *Council of Eauham* under King *Edgar*, An. 1010. and his *Laws* near that time, c. 14. and the *Council*

cil of London under *Archbiſhop Hubert*, An. 1200. (15 years before this of *Lateran.*) All which enjoyn the people to pay their *Tithes to their own Mother-Churches where they heard divine Service, and received the Sacraments, and not to other Churches or Chapels at their pleaſures, unleſs by conſent of the Mother-Churches.* Hence *Petrus Bleſenſis* Archdeacon of *Bath*, about the year 1170. (45. years before the Council of *Lateran*) in his 62. Epiſtle writes thus to the Prænonſtratica-tian Monks, who procured an Exemption from paying Tithes out of their Lands, *That their Lands were obnoxious to Tithes, before they became theirs, and were paid hitherto, not with reſpect of Perſons, ſed* rattone Territorii: *but by reaſon of the Territory and Pariſh Precincts.* And Pope *Innocent* the 3d. his Decree dated from *Lateran*, An. 1200. (miſtaken for the *Council of Lateran*) cited in *Cooks* 2 Inſtit. p. 641. was but in confirmation of theſe precedent Authorities.

2ly. The abuſes complained againſt and reformed by this *Council*, was not the lay Pariſhioners giving away of their Tithes from their own Miniſters and Pariſh-Churches at their pleaſures (not a word of this) but a *New minted practice* of moſt covetous *Monks, Religious Houſes, and ſome ſecular Clerks*, to rob the Pariſh-Churches and Miniſters of all the Tithes of the lands held of them, by *compelling their Tenants and Leſſees by ſpecial covenants in their Leaſes and Bonds, to pay their Tithes ariſing out of their Lands, only to themſelves and their Monaſteries: not to their Pariſh Churches as formerly*; which the *Pope* and this great *General Council* reſolve, to proceed merely from the root of Covetouſneſs, (let *Canne* and his Comrades obſerve it, who pretend *Conſcience* to be the ground) whereupon they condemn, reform, this practice, null the *Covenants, Bonds, Deformations*, and decreed *Reſtitution of all profits by theſe Frauds to the Pariſh-Churches.* And was not this a juſt, righteous and conſcionable *Decree*, rather than an *Antichriſtian* and *Papal*, as *Canne* Magiſterially cenſures it?

3ly. Admit the Parochial Right of Tithes firſt ſetled in and by this *Council* (which is falſe) yet being a right eſtabliſhed at 438. years ſince, confirmed by conſtant uſe, Cuſtom, Practice ever ſince allowed by the *Common law of Eng-land*,

land, ratified by the *Great Charter of England*, ch. 1. with *sundry other* (a) *Statutes, Acts of Parliament, Canons of our Councils and Convocations*; and approved by all our *Parliaments* ever since, as *most just, expedient, necessary*: Yea setled on our Parish *Churches by* (b) *original Grants of our Ancestors for them, their Heirs and Assigns for ever, with general warranties against all men, with special Execrations and Anathemaes denounced against all such who should detain or substract them* **from God and the Church**, *to whom they consecrated them for ever; and that as* **sacred Tribute reserved, commanded by God himself, in the Old and New Testament as a badge of his Universal Dominion over them and their Possessions**, *held of him as Supream Landlords* as the (c) *Council of London under Archbishop Hubert*, in the 2d. year of King *John*, with another *Council* under Archbishop *Replain*, 3 E. 3. The Council under Archbishop *Stratford* with others resolve. There neither is nor can be the least pretext of *Justice, Reason, Prudence, Law* or *Conscience* for any Grandees in present Power, by *force* or *fraud*, to *Null, Repeal, Alter* this Antient *Right and unquestionable Title of our Ministers* to them now; and set every man loose to pay no Tithes at all, or to dispose of them how and to whom they will at their pleasure, to destroy our Churches, Ministers, Parishes, and breed nothing but Quarrels and Confusions in every place and Parish at this present, when all had now need to (d) *study to be quiet, and to do* **their own Business**; and not to disturb all our Ministers and others Rights without any lawfull call from God or the Nation. Which unparalleld incroachment on our Ministers and Parish-Churches Rights, if once admitted, countenanced, all the people in the Nation by better right and reason may pull down all the Fences and Inclosures of *Fields, Forests*, or *Commons* made since this *Council*; deny, substract all *Customs, Impositions, Duties, Rents, Payments publick or private* imposed on, or reserved from them since that time by publick *Laws*, or special *Contracts*, and pay all their *Rents, Customs*, and *Tenure-Services*, to whom and when they please; which our Grandy late Army-Purchasors of *Kings, Queens, Princes, Bishops, Deans and Chapters Lands*, with other Opposers of *Tithes* may do well to consider for their

a See Rastals Abridgement, Title Tithes, and the Ordinances for Tithes. Lindwood, Provinc. Constit. l. 3. Tit. De Decimis. Mr. Seldens History of Tithes, ch. 8.

b See Mr. Seldens History of Tithes, p. 320, 322, 338, 346, 350.

c Hoveden Annal. pars posterior, p. 818. Lindwood, Provinc. Constit. l. 3. Tit. De Decimis.

d 1 Thess. 4. 11.

their own Advantage and Security, their *Titles* to them being very puny, crazy, diſputable, in compariſon of our Miniſters to their Tithes.

Now whereas (a) *Thomas Walſingham*, *Randal Higden* a Monk of *Cheſter* in his *Polichronicon*, and *Henry Abbot* of *Leyceſter* write; that the general *Council of Lyons* (in *France*) under Pope *Gregory* the tenth, An. 1274. Decreed; (what others ignorantly attribute to the Council of *Lateran* aforeſaid, An. 1215.) *Ut nulli homini deinceps liceat* **decimas ſuas ad libitum, ut antea, liceat aſſignare, ſed matrici eccleſiæ omnes decimas perſolverent**: Which ſeems to imply, that *before this Council every man might give his Tithes from the Mother Church to whom he pleaſed*, notwithſtanding the *Council of Lateran* and *Innocents* Decrees. a Hiſt. Angl. p. 4.

I anſwer, 1. That there was no ſuch *Canon* made in this Council, as theſe ignorant *Monks* miſtake, which is undeniable by the *Acts and Canons* of this *Council*, printed at large in *Binius*, *Surius*, and other Collectors of *Councils*; but only one Canon, *againſt Clergy-mens alienation of the Revenues of the Church*; and another *againſt the Uſurpation of the Churches Revenues by Patrons in time of their vacancy*: which have no affinity with that they mention; which if true, then that which *Canne* and others object, that *the Council of Lateran* made this Inhibition, and took away this Liberty of diſpoſing Tithes at pleaſure from the Pariſhioners, is falſe, as I have proved it.

Secondly, That from this miſtake of theſe Monks it was (as Mr. (b) *Selden* probably conjectures) that *William Thorp* ignorantly affirmed, that one Pope *Gregory* the tenth firſt ordained **new Tithes firſt to be given to Prieſts now in the new Law.** *John Canne* to manifeſt his great *Ignorance* both in *Hiſtory* and *Chronologie*, in his *Second Voice from the* "*Temple*, p. 13, 14. Writes thus. *Before the Council of Late-*"*ran, which was under Innocent the third, any man might have* "*paid his Tithes to any Eccleſiaſtical perſon he pleaſed; but* **by that** "**Council** *it was decreed, That Tithes ſhould be paid to the Paro-*"*chial Prieſt*: (which I have proved a groſſe Forgerie) "and then he addes, *William Thorp ſaith, That Pope Gre-*"*gory the tenth, was the firſt, that ordained Tithes to be paid to* "*Prieſts*, b Hiſtory of Tithes, ch. 7. p. 147, 148.

" *Prieſts, in the year* 1211. *Fox*, p. 494. Wherein, 1. He miſ-recites *Thorps* words, who ſpeaks not of Tithes in general, but only of *New Tithes*: not antiently paid by the *Jews*, nor preſcribed to them by God. And is this ſquare dealing? 2ly. He ſubjoyns the time (which *Thorp* and Matter *Fox* do not,) referring this Decree of *Gregory* the tenth, to the year 1211. which was four years before the Council of *Lateran*, by his own Confeſſion and falls within the Popedom of *Innocent* the third, and is no leſs than 63. years before the Council of *Lyons* under *Gregory* the Xth. and his *Papacy*; there being no leſs than ſeven Popes intervening between this *Innocent* and *Gregory*, as *Platina*, *Onuphrius*, in their Hiſtories of Popes lives, and *Binius*, *Spondanus*, *Oxenetius*, *Matthew Weſtminſter*, the *Centuries of Magdenburg*, Mr. *Fox* himſelf and *Heylin* affirm. And moſt certain it is, that neither this Pope *Gregory*, nor the Council of *Lyons* under him, nor of *Lateran* under *Innocent*, made any ſuch *Decrees concerning Tithes*, as *Canne* here boldly aſſerts; and with theſe two *Forgeries*, he moſt impudently concludes, *The payment of Tithes* **is Popiſh, nothing more certain**, (when as nothing is more falſe or fabulous) *and ſo within the* 2d. *Article of the Covenant of the two Nations* (nothing more untrue, both in the intentions and explanations of the *Makers* and *Takers* of that Covenant, as their ſeveral *Ordinances* for *Tithes* both before and after it demonſtrate) *which many have ſworn* (not he nor his Confederates, or elſe perjured with a Witneſs, if they have done it, in every clauſe thereof) *to endeavour the extirpation of Superſtition and all kind of Popery*, (therefore of all Monkiſh, Popiſh Subſtractions of, and exemptions from payment of Tithes to their Parochial Miniſters fore-recited, invented, granted by *Popes, and real Popery*) *And therefore as it is a* **caſe of Conſcience** (for thoſe who have taken the *Covenant to pay Tithes*, not for any man whatſoever, eſpecially Covenanters to retain them) ſo *men ought to be carefull either* **how they preſs it, or practiſe it.** So this Father of *Lyes* and *Forgeries* concludes againſt all Truth and Conſcience, and dares aver to thoſe he ſtiles, (let himſelf determine QUO JURE) *The Supream Authority of the Nation, The Parliament of the Common-*

wealth

wealth of England, to engage them ſacrilegiouſly to rob all our Miniſters both of their Rectories, Tithes, Miniſtry at once; *to ſtarve and famiſh* (they are his own uncharitable Anabaptiſtical words, p. 1, 2.) **Theſe Antichriſtian Idols**, *which if they neglect ſpeedily to do*, he more than intimates (in his *Epiſtle to them*, and let them and all others obſerve it) *the Lord* (you may gueſs whom he means) *ſhall lay them aſide*, **as deſpiſed broken Idols and Veſſels in whom his Soul hath no pleaſure**: *like thoſe* **who ſate there before them**: juſt *John of Leydens* Doctrine and practice.

It is ſtoried of Sacrilegious *Philip of Macedon* (by (a) *Polybius* and others) **In aras et templa ſæviit**, *ipſos etiam Lapides infringens, ne deſtructas ædes poſſhac reſtitui poſſint*, and that *to raiſe monies to pay his all-devouring Army*; and of *Dicearchus* (his Atheiſtical *General*, as impious as his Soveraign) that returning victoriouſly from Sea, *he built two Altars*, **one to Impiety, the other to Iniquity**, and ſacrificed to them **as to Gods**. Certainly (b) *John Canne*, who would have all our *Churches razed to the ground, and not a ſtone of them left upon a ſtone unthrown down, that they might never be built again*, (the true Voyce of *a Son of Edom and* (c) *Babylon*) and all our *Miniſters Rectories, Tithes, Food and Maintenance, whereby they are fed and kept alive, taken away by the Magiſtrates*, (and that to maintain the *Army* and *Souldiers*, as ſome deſign) would be a very fit *Chaplain* for ſuch a Sacrilegious *King and General*; and a fit *Prieſt* or *Miniſter* for theſe two *infernal Deities* of **Impiety and Iniquity**, the only Gods, which too many pretended *Saints* and *Anabaptiſts* really ſerve, worſhip in their practice. But let *Canne* with all his *impious, unrighteous*, ſeduced Diſciples, Patrons, remember that *Bleſſing* which *dying Moſes*, that *man of God*, (a better Preſident, General for Chriſtians to follow, than theſe Pagan Atheiſts) *beſtowed on the tribe of Levi* (a extending to all true *Miniſters* of the Goſpel now) with his bitter Imprecation againſt all who invaded their Subſtance, Function, or riſe up againſt their Office, recorded thus for their ſhame and terror, Deuter. 33. 1, 8, 9, 10, 11. "This is the Bleſſing where-"with *Moſes* the MAN OF GOD bleſſed the Children of "*Iſrael* before his death. And of *Levi* he ſaid, Let thy

a Hiſt. l. 16, 17. Dr. Uſher Annales Eccleſ. Veteris Teſtam p. 516, 525.

b Voyce from the Temple, Epiſt. Ded. & p. 23. If they were razed to the Ground IT WOVLD DO WELL.

c Pſal. 137. 7, 8.

a As is evident by comparing it with Iſay 56. 6, 7, 8. c. 61. 1, to 11. c. 66. 18, to 24. Jer. 33. 15, to the end.

"*Urim* and thy *Thummim* be with thy holy one: for they "have obſerved thy word, and kept thy Covenant. They "ſhall (*or let them*) teach *Jacob* thy Judgements, and *Iſrael* "thy Law: They ſhall put Incenſe before thee, and whole "burnt Sacrifice upon thine Altar. **Bleſſe O Lord his "Subſtance**, and accept the Work of his hands: **Smite "through the Loyns of them that riſe up againſt him, "and of them that hate him**, that they riſe not again. Which I ſhall recommend to *John Canne* for his next Text, when he preacheth before his Fraternity of *Anabaptiſtical Tithe-Oppugners*, and *Church-Robbers*; to all injurious Subſtracters of their Miniſters Tithes, and profeſſed Enemies to their Calling. And ſo much for the third Propoſition.

CHAP. IV.

Propoſition 4. I Now march to the 4th. Propoſition, *That our Miniſters Tithes are really no Burthen, Grievance or Oppreſſion to the People; but a juſt antient charge, debt, annuity or duty, as well as their Landlords rents, or Merchants poundage. That the aboliſhing of them, will be no real Eaſe, Gain, or advantage to Farmers, Leſſees, and the poorer ſort of People (as is falſely pretended) but only to rich Landlords and Landed-men, and a loſs and detriment to all others.*

There have been divers *clamorous Petitions* of late againſt Tithes, ſubſcribed by many poor People, Labourers, Servants, Apprentiſes, who never were capable in their Eſtates to pay any (not by the Nobility, Gentry, and Freeholders of the Nation, or the generality of thoſe whoſe Eſtates are moſt charged with them, who repute them no Burden nor Grievance, and deſire their continuance) as *if they were the very Bonds of Wickedneſſe*, **the heavy Burdens and Yoak**, *which God himſelf* (*a*) **by an extraordinary Call**, *hath called forth ſome in preſent* **Power ſpeedily** *to looſe, undo and break*, Iſay 58. 6, 7. to which they allude, and much inſiſt on, when as it is moſt clear, That this perverted Text was never once intended of *Tithes*, which God himſelf impoſed on his people, as a juſt reſerved Rent and Tribute due unto himſelf and his Miniſters, and adjudgeth it plain (*b*) ROBBING

a The Kentiſh Petition againſt Tithes, John Canne, Voyce from the Temple, and others.

b Mal. 3. 8, 9.

BING OF GOD to ſubſtract, much more then to aboliſh, and thoſe who preſs the aboliſhing of Tithes from this Text, may with much more colour urge it againſt all Landlords Rents, Annuities, Tonnage, Poundage, the antient Cuſtoms of Wool, Woolfels, Leather, Tinne, Lead, which they and their Anceſtors by their Tenures and our known Laws have paid time out of mind: and preſſe thoſe in power to expunge theſe Texts out of the very Goſpel, as Apochryphal and burdenſom, Mat. 22. 21. *Render to* Cæſar *the things that are* Cæſars; *and* **unto God the things that are Gods** (a clear Goſpel-Text for the payment of *Tithes*, **which are Gods own Tribute and Portion**, Levit. 27. 30, 32. Mal. 3. 8, 9.) and Rom. 13. 7 *Render therefore to all their* **Dues, Tribute to whom Tribute is due, Cuſtom to whom Cuſtom, &c.** againſt both which they directly Petition, as the premiſes demonſtrate. This calumny and wreſting of Scripture being removed, I ſhall thus make good the firſt *Branch* of the *Propoſition.*

I have already manifeſted by undeniable Antiquities, Laws, Records, That Tithes were freely given to and ſetled on our Church and Miniſters, by our pious Kings Munificence, Charters, Laws, with the general applauſe and conſent of all *the Nobility and People*, upon the very firſt ſetlement of Religion in this Iſland, many hundred years before we read of any publick *Taxes* for Defence of the *Realm*, or maintenance of the Warres by *Land* or *Sea*, the firſt whereof was (a) *Dane-gelt* (*firſt impoſed by common conſent of the Lords in Parliament*, An. 983.) or before the *antienteſt yet continued Cuſtome on Wool Woolfels and Skins exported*, firſt granted by *Parliament* in 3 E. 1. Anno Dom. 1276. at leaſt 500. years after the firſt extant grant, Law and ſetlement of Tithes in perpetuity, *as a Divine Duty, Rent and Service for the neceſſary maintenance of Gods Miniſters and publick Worſhip*. This moſt antient, annual Rent, Charge or Tribute unto God, hath inviolably continued in all publick Changes and Revolutions of Church and State; *Britons, Saxons, Danes, Normans, Engliſh*, Papiſts, Proteſtants, Conquerors, Invadors, Right Heirs, and Lawfull Purchaſers, Intruders, Diſſeiſers, Leſſees of all ſorts, whether Publick

a Matthew Weſtm. & Florentius Wigornienſis. An. 983. See my Humble Remonſtrance againſt ſhipmoney p. 19, 20, 21.

Publick Perſons or Private, maintaining, confirming, rendring their Tithes ſucceſſively, as a Divine and Sacred Quit-Rent due to God, wherewith they came charged into the world, till they departed out of it; laying down this for a Principle of Divinity, Law, Equity; (b) *That God alone hath given to every Man the Lands and all he holds and poſſeſſeth, whereby he gains his food and living; and therefore out of the Land and Trade, whereby every one gets neceſſary ſupply for his body, he ought to contribute a Tenth and Tribute towards the Service of God, and Salvation of his Soul, much better than his Body*; as *Auguſtine* in his 229. Sermon. Tom. 10. and the Antient *Saxon Canons* of an uncertain time and Author reſolve. There was no Purchaſer, Heir, Inheritor, Farmer, Tenant, or Leſſee of Lands in our whole Nation, that paid Tithes out of it, ſince Tithes firſt ſetled in this Kingdome; but he inherited, purchaſed, took and held his Lands charged with Tithes; Whence our (a) *Law-books* reſolve, *That no Lay-man can by the very Common Law of England, allege any Cuſtome or Preſcription, for* **not paying Tithes**; *but only a* **Modus Decimandi** *in recompence of his Tithes; which he may in ſome caſes plead, becauſe grounded on ſome antient Contract and a valuable conſideration in Lieu of Tithes.* Moreover, as all Men took their Purchaſes, Farmes, Leaſes or Inheritances, by Deſcent thus charged; ſo this charge was univerſally known to all Purchaſers, Leſſees, and the full annual value of the Predial Tithes they pay out of their Lands, or Leaſes, abated them in their Purchaſes, Rents, Fines, by the Venders and Leſſers, of purpoſe to defray the publick neceſſary annual Charge; which if the Lands had been *Tithe-Free*, had been proportionably raiſed, to the common value of the Tithes, in the Purchaſe-Moneys, Fines, or Rents; and will be ſo by every Seller of Lands, and Land-lord, when ever Tithes be ſuppreſſed. This being a clear undeniable Truth, which every rational man muſt ſubſcribe to; it is certain, no perſon this day living, complaining or not complaining againſt Tithes, can in Verity, Equity, Juſtice, Reaſon, repute or call them, either an *unjuſt or oppreſſing Toak, Bond, Burden* (as many *Ignoramuſſes* do, without ſenſe or reaſon) nor any burden or charge at all to him, ſince

h Spelman. Concil. 610.

a Cooks 2d. Report, The Biſhop of Winchesters caſe. Summa Angelica. Tit. Decima.

ſince he had, or rather hath the full annual value of them allowed him in his Purchaſe, Fine, or Rent, by him that ſold or leaſed his Lands unto him. And although it be true, that in ſuch Tithes as the Earth doth not naturally produce without labour (as it doth Graſſe, Wood, Fruits,) *viz.* Corn, Hops, Saffron, Woad, and the like, the Miniſter enjoyes the Tenth of the Husbandmans increaſe, ſeed, labour and coſts in tillage and improvement (the great Objection againſt Tithes as an Heavy Burthen, and Oppreſſion) yet all this pretended great coſt and charge (except only in Caſes of Improvements) was altogether, or for the moſt part allowed and defalked in the Purchaſe, Rent, or Fine; which if *Tithe-free* would have (*a*) been, (and when made *Tithe-free*, will be) raiſed to the full value of the Tithes, even one years purchaſe more in ten ſales, and 2 s. Rent more in every pound each year upon Leaſes, as all underſtanding men knowing what belongs to Purchaſes, Sales of Lands or Leaſes muſt acknowledge. And that Farmer, Purchaſer, or Improver of Lands, who deems not his faithfull Miniſters Prayers, Preaching, Pains, and Gods bleſſing on his Seed, Crop, Eſtate, Soul, Family, (*b*) *promiſed and entayled to the true payment of Tithes*, and are only procured by his Miniſters prayers, without which his ſeed, crop, and all his eſtate would be blaſted with a Curſe, & amount not to a tenth part, of what he now enjoys by Gods promiſe and bleſſing by paying Tithes, and his Miniſters prayers; deſerves not the name of a rational man, much leſſe of a Chriſtian; and can expect nothing but Gods curſe upon all he ſowes, plants, enjoyes, inſtead of a bleſſed Crop or Harveſt. All which conſidered, I appeal to any Chriſtian, or rational mans Conſcience, whether Tithes be any ſuch heavy, oppreſſing, intollerable, diſcouraging Yoak, Bondage, Burden, Oppreſſion as ſome now declaim them, which Gods chiefeſt Saints before the Law voluntarily rendred without murmuring, and chearfully vowed, paid unto God without a Law, and his antient people rendred without murmuring (though double to our Tithes now) by an expreſs Law, during all the *Levitical Prieſthood*, and all our own Anceſtors, as well Proteſtants as Papiſts, have for ſo many

a For which there is ſufficient Allowance given in caſe of mere Heath and Baren grounds by the ſtat. of 2 E. 6. c. 13.

b See Auguſtine, *Serm.* 219. Mal. 3. 8, 9, 10, 11.

many hundred of years chearfully rendred without dispute, and all now living came charged with into the world, and were thus allowed the value of them in their Purchases, Fines, and Leases. And whether all Tithe-payers have not far more cause to Petition against all Old and New Rent-Services, Rent Charges, Annuities, Quit-Rents, Statutes, Debts, wherewith they were charged by their Ancestors Grants or Contracts, and of all the antient Customs for Merchandize for defence of the Seas or Realm, as intollerable oppressing Burdens, Yoaks, Grievances (as the *Levellers* and *Anabaptists* in some late printed papers stile all *Customs, Tonnage, Poundage, Impositions* whatsoever, as well as Tithes, our Excises, or monthly Taxes, of new illegal formation, as well as Imposition) than thus to murmur, complain, Petition against their predial Tithes, our Ministers chiefest Livelihood, except in Cities which have no Tillage, Woods, or Meadows? And so much briefly for proof, *That Tithes are no real Grievance, Burden, Oppression, to Gods people*; especially since orignally granted and commanded by God himself, **whose Commandements are not grievous**, 1 John 5. 3. and whose heaviest **Yoak is easie, and Burden light**, Matth. 11. 30. And those *New-Saints*, who shall think otherwise of this Divine Commandement, Yoak, and Burden of Tithes, under the Gospel, give the *Gospel* it self and *Christ* the lye herein.

For the 2d. Branch, *That the abolishing of Tithes will be no real Ease, Gain, or Advantage to Farmers, Lessees, and the poorer sort of People, lyable to pay Tithes* (other poor being not concerned in the Controversy, whose poverty it self exempts them from this surmised Grievance) *but a Gain and Benefit, only to rich Landlords and Landed-men*, is apparent by the premises. For no sooner shall Tithes be abrogated, but every Landlord will raise the full annual value of them in his annual Rents, or Fines, and exact more for them from his poor Tenants, Farmers, Lessees, than they might have compounded for with their Ministers: and where then is their expected Gain, or Ease, wherewith they are deluded by Impostors? As for the rich *Landlords*, they complain not of Tithes as a Burden, and need no exemption from them:

them: and as all predial Tithes now really iſſue out of their Inheritances charged with them in perpetuity, who therefore abate, allow the full value of them to their Farmers and Tenants in their Fees and Rents, by way of Defalcation, they being in truth the greateſt and moſt conſiderable Tithe-payers, not the poor Farmers, or under Tenants: So their Inheritances only will be much improved, augmented by Tithes aboliſhing at leaſt one part in ten; whiles the poor Miniſters and Families ſhall be ſtarved, and the Tenants then more racked by the Landlords than by the Miniſters now. And this is the Godly goodly Eaſe this Saint-like Project will effect, if put into execution, by which none will be real Gainers, in their Temporal Eſtate, but thoſe who have Inheritances; and all loſers in their Spiritual Eſtate, by the loſſe or great diſcouragements of their Miniſters, Hebr. 13. 17. This will appear by the practice of ſome greedy *Land*-lords of old, thus recited, condemned in this Decree of the *Council of Lateran* under Pope *Innocent* the 3d *Anno* 1215. *In aliquibus Regionibus*, &c. (I will Engliſh it, that our Country Farmers may the better underſtand it,) In ſome Countries there are a ſtupid (or mungrel) ſort of people who living according to their Cuſtom, although they have the name of Chriſtians (I doubt *Canne* will ſay they were *Anabaptiſts*, and his godly Predeceſſors) **ſome Lords of Farms** (or Lands) **let them out to theſe men to manure** (*ut Decimis defraudentes Eccleſiæ, majores inde redditus aſſequantur*) **That by defrauding the Church of Tithes, they may gain the greater Rents** *from their Tenants* (equivalent no doubt to their Tithes, where then is the tenants gain by any hoped exemptions from Tithes?) *Being willing therefore* to provide remedy for theſe prejudices, for the Indemnity of Churches, we ordain that the **Landlords themſelves** ſhall commit their Farms to be leaſed to and tilled by ſuch Perſons, and **in ſuch ſort, That without contradiction they may pay Tithes to Churches with Integrity** (or their intire Tithes without any Deduction:) *and if there ſhall be need, let them be thereto compelled by Eccleſiaſtical cenſure, for theſe Tithes are neceſſarily to be paid,* **which are due by Divine law,** *or approved by the Cuſtom of the place* (though not within

the Letter of the Divine law, is the Councils meaning, not any *Modus decimandi* of ought within Gods law, againſt which no Cuſtom can or muſt preſcribe) Let all Countrymen learn from hence, what they will get by aboliſhing Tithes, if voted quite down. Nay let them conſider well, whether the real deſigns now on foot, proſecuted by ſome Army-*Officers* and *Souldiers*, be not to vote down *Tithes*, juſt as they did the *Crown lands* (formerly (*a*) *reputed ſacred, and incapable of any ſale*, becauſe the *common ſtanding Inheritance of the whole Realm to defray all ordinary publick expences in times of peace and war*, to eaſe them of all *Subſidies* and *Taxes* whatſoever, except one in three or four years upon extraordinary occaſions, granted in full Parliament for their ſafety) even to vote them only from the *Miniſters, and get them into their own hands*, to help pay themſelves and the *Army*, under pretext to *eaſe the People in their Taxes*; and yet continue their *Taxes* ſtill upon them in the ſame *extream* (or an higher) proportion as heretofore, though they take their *Tithes* to boot, without eaſing them one farthing in their *Contributions*, as in caſe of the Kings, Princes, Biſhops, Deans and Chapters lands. Surely theſe *Officers* and *Souldiers* who pretend ſo much liberty and eaſe to the people in words, and ſtill ſo oppreſs them in deeds, as not to eaſe them one penny in their former unſupportable *Taxes*, *Exciſes* (which their Anceſtors never knew nor paid) under which they have for ſome years groaned, though all *Ireland* be now reduced, *England* in peace within it ſelf, and *Scotland* under Contribution, and take upon them to impoſe ſuch illegal *Taxes* now without any *Parliament* by their own *Super-Regal Authority*, tranſcending all Preſidents of our *Kings* and their *Councils* out of *Parliament*, can never be preſumed to tender their Eaſe and Gain ſo much, as to permit them or their Land-lords, to put up into their own private Purſes ſo great and conſtant an Annual Revenue as their *Tithes* amount to, unto which they have neither legal Right nor Title, but will appropriate it to themſelves (as they have done *Church-Land* and *Crown-Land* too) for their future *pay*, or paſt *Arrears*; and ſome of them have confeſſed ſo much. And which then think you will prove the better *Tithe Lords*, *Miniſters* or *Souldiers*? For

(*a*) Cottoni Poſthuma, p. 174, 179. The Acts of Reſumption, 6 H. 3. 5, 9. 10 E. 2. 1. 2 R. 2. 6. 6 H. 4 1. 2 R. 5. 28, 29. 33 H. 6. 2. 1 H. 7. 4, 5. 12 E. 4.

For the third Branch: *That the abolishing of Tithes, will be a loſs and detriment to all others, excepting Land-Lords, and Landed men*; I ſhall thus demonſtrate. 1. It will be ſo to all our Miniſters and their families, *Tithes* being their principal livelihood. 2ly. To all ſuch Colleges, Hoſpitals, Corporations, Schools, all or part of whoſe Revenues depend on appropriated Tithes and Rectories, and to all their Farmers and Families. 3ly. To all Impropriators and their Leſſees, which are very many; there being by (a) Mr. *Cambdens* and others *Computation*, 9284. *Pariſhes in England*, whereof 3845. (of the beſt value, for the moſt part) *are impropriated or appropriated.* And the abrogation of Tithes without giving competent recompence to all *Impropriators*, as well body Politicks as natural and their Leſſees, (which how it can be done now Biſhops, Deans and Chapters Lands devoted and voted once for their ſatisfaction, are ſold to pay the Souldiers, I cannot yet diſcern) will ruine many Colleges, Hoſpitals, Schools, with other Corporations, and thouſands of families depending on them. 4ly. All Tenants and Farmers will be loſers by it, in their eſtates, as well as ſouls; For then the Land-lords will raiſe the full improved value of their aboliſhed Tithes in their Fines and Rents; and if they have a godly able Miniſter to inſtruct them for their Salvation, and ſpiritual Weal, they muſt hire and pay him out of their own private purſes only, while their Land-lords or others purſe up their Tithes whereon now their Miniſters live without further charge unto them; and which is more chargable, they muſt pay their Miniſters ſhare of Taxes and other publick Payments to boot out of their own purſes and eſtates, which now are defrayed wholly by Miniſters themſelves: And ſo inſtead of hoped Eaſe, by Aboliſhing *Tithes*, they ſhall but draw a cauſleſs perpetual Charge on themſelves and their Poſterities, as our New Projectors have done, by the ſale of all the Crown Lands and Revenues to themſelves, and their Friends and Souldiers at eaſie rates, to enrich themſelves, which ſhould have defrayed all publick Ordinary Charges as they ever have done, which now muſt be raiſed out of the peoples private purſes only,

a Britan. p. 161, 162. Purchas Pilgrimage, p. 833.

whiles these New *Statesmen* and *Souldiers* purse up and enjoy the publick Revenues which should defray them; and Tax the impoverished Nation at what extraordinary uncessant Rates they please, and then dispose of them at their pleasures, when levyed to themselves and their Creatures; the only way to make our Taxes both Easeless and Endless, to the peoples utter ruin, and their own extraordinary enriching by their spoils. 5ly. The poor people in every Parish will lose the charitable relief they receive from their Ministers, who in many places were and still are a great relief to the poor and impotent by their liberal
(a) 1 Tim. 3. 2. Charity and (a) *Hospitality*; now much decayed by heavy and endless Taxes, and unconscionable Subtractions of their *Tithes*, by *Sectaries*, *Souldiers* and lawless *Covetous Earthworms*. 6ly. I must truly inform and tell all such Farmers, Tenants and other deluded Countreymen, who think to gain much ease and profit, by the abolishing of *Tithes* for the future, they shall soon repent of, and be doubly burthened hereafter to the uttermost improved value of them in the augmentation of their Taxes to the *Souldiers*, who will be harder new *Iron Land-lords*, Tithe-lords to them, than their Ministers now are. This was
(b) Sermo. 219. Tom. 10. St. (b) *Augustines* observation long ago, recorded by (c) *Gratian*, (d) *Bochellus* with many others, and made good by many practical Experiments in former and latter ages: His words are these. *Our Ancestors did therefore abound with plenty of all things*, **Because they gave Tithes to God**, *and rendred Tribute to Cæsar. Modo autem quia decesserit Devotio Dei, accessit Inditio Fisci. Nolumus partire cum Deo Decimas, modo tollitur totum.* **Hoc tollit fiscus quod non accepit Christus.** That is, *But now because our devotion to God* (in paying Tithes) *is departed, the Sequestration of the Exchequer is come,* (both on Tithes and Lands) *We would not pay our Tithes unto God, now the* **whole is taken away** (in Taxes and Sequestrations) *The Exchequer sweeps away that which Christ doth not receive.* And how many have found this true in our dayes, by *Sequestrators* and *Swordmen*, who have sequestred all the Profits of their Lands, as well as their Tithes, and the Ministers Tithes and Glebes to boot? He

(c) Causa 16. qu. 7.

(d) Decret. Eccles. Gall. l. 6. Tit. 3. c. 19. 3.

addes,

addes. *This is a moſt juſt Cuſtome, that if thou wilt not give God his Tenth, thou ſhalt be reduced to a Tenth of thy Eſtate,* **Et dabis impio militi, quod non vis dare Deo et ſacerdoti;** *and thou ſhalt be forced* **to give that to a wicked Souldier, which thou wilt not give to God and thy Pious Miniſter.** This the whole Synod of *Lingon* in *France,* Anno 1404. declared for, and obſerved as a truth in thoſe daies. And *Angelus de Clavaſio* in his *Summa Angelica* Tit. *Decima* ſect. 20. in his time. *Petrus Bleſenſis, Arch-Deacon* of *Bath* (who flouriſhed about the year of our Lord 1160.) writes thus to the *Ciſtertian Monks*, who had then procured from the Pope, a *Bull of Exemption* from paying *Tithes* out of the Lands and Poſſeſſions of their Order, Epiſt. 82. ad *Ciſtercienſes. You know that Covetouſneſs is the root of all Evil: yet it is ſaid, and we relate it with tears, that this Mother of Tranſgreſſion, this Miſtris of Ambition, this Captain* (or Ringleader) *of Iniquity, this Wagoner of Miſchief, this Cutthroat of Vertues, this Original of Sedition, this Sink of Scandals, hath dared to break in even to your Congregation; the Votes and Tongues of all men would be looſened into the commendation of your Sanctity, if you did not forcibly ſnatch away that which is anothers;* **If you do not take away Tithes from Clergy-men.** *This is a Convellio* (or Rapine) little enough, but that which doth not a little diſhoneſt your life. By the Teſtimony of the Scriptures, they are the Tributes of needy Souls. And what is this **injurious Immunity that you ſhould be exempted from the payment of Tithes to which the Lands were ſubject, before they were yours,** *and which are hitherto rendered to Churches, not out of reſpect of Perſons, but by conſent of the Territory* (mark now the juſt puniſhment upon them, for this their Covetouſneſs and exemption from Tithe-paying) *Milites Galliarum ſibi jus Decimarum uſurpant, &c.* **The Souldiers of France uſurp to themſelves the Right of Tithes, and have no regard of your Privileges:** *Eas a vobis potenter extorquent:* **They extort them from you by the Power of the Sword.** *Adverſus eos debetis inſurgere, non adverſus Clericos, aut Eccleſiaſticos Clericos.* **You ought to riſe up againſt them,** *but not againſt Clergy-men,* **or the Churches of Clergy-men.** *Laurentius Bochellus re-*

cites

cites & inſerts it into his *Decret. Eccleſ. Gall.* l 6. Tit. 8. c. 19. p. 966. printed An. 1609. From which Authorities, I muſt tel all Country Farmers and others, now buſling to exempt themſelves by the power of the Souldiers from paying their antient due ſetled *Tithes* to their Miniſters, that they ſhall at laſt but only change the hand, and be enforced to pay *Tithes* with a Witneſs to the *Souldiers*, even by obtaining their deſires. Whiles I was a late *cloſe Priſoner* in *Pendennys* Caſtle in *Cornwall* under Souldiers (I never yet knew why) I heard ſome *Officers* there (who had purchaſed Crown-lands in *Cornwall*, not for *Mony*, but Arrears of pay) amongſt other their New Projects oft times peremptorily ſaying, **We will have all Tithes put down**; Whereupon I told them, *they ſhould have done well to have added Saint* James *his adviſe to their peremptory words and wills; which be much cenſures; by ſaying, as they ought to do:* **If the Lord will, we will do this or that**, James 4. 13, 14, 15, 16. *Which I thought they durſt or could not ſubjoyn to their former words, becauſe it was both againſt the will and command of God, that Miniſters Tithes ſhould be put down, eſpecially by Souldiers, who received far above the tenth part of them in Monthly Taxes for their pay; and from whoſe practice of receiving conſtant pay for their Military ſervice, the Apoſtle proves the lawfulneſs of Miniſters Tithes and Salaries under the Goſpel,* 1 Cor. 9. 7. *After which diſcourſing merrily with them, I told them, I conceived the true reaſon, why they and other Officers formerly for Tithes and Miniſters, were now ſo eager againſt both, was, becauſe moſt of them had lately purchaſed ſo much Crown, Biſhops, Deans, and Chapters Lands charged with Tithes, that now out of mere covetouſneſs they would pull down Tithes, to book them into their own Purſes from the Miniſters, and though they were never purchaſed by them in their particulars to improve their over cheap Purchaſes, to the higheſt Advantage; and becauſe others ſhould not blame them for it, they turned Preachers themſelves, that they might claim ſome ſeeming Right to their own and others Tithes, and ſave the charges of a Miniſter.* At which they gave a ſilent bluſhing Smile, without a Reply. Not long after, about the beginning of *January* laſt there came a *Petition ready drawn* to the *Caſtle*, from the *General Council of the Army Officers*, ſitting at St. *James's* (as the Souldiers themſelves informed me) directed

to thoſe, who then were ſtiled, *The Parliament of the Common-wealth of* England, *and Supream Authority of the Nation*: though thoſe who ſent it knew the contrary, the Supream Power lay in others hands; The effect of which Petition was, *For the total Abolition of Tithes of all ſorts, as a Jewiſh and Antichriſtian Bondage and Burden on the Eſtates and Conſciences of the Godly; and that for the future they and the People might not be inſnared or oppreſſed with Tithes, or any forced Maintenance to the Miniſters, or any thing like it in the ſtead thereof.* This Petition all the Officers and Souldiers in the Garriſon by beat of Drum, upon the change of the Garde, were ſummoned three ſeveral Mornings, (juſt before my Chamber window) to ſubſcribe, together with a *Printed Letter* ſent from the ſaid *Council of Officers*, to all the *Garriſons and Souldiers in* England, Scotland, *and* Ireland, concerning the heads of their *Intentions* and *Deſigns* then on foot (and ſince executed) deſiring their opinions of, and concurrence with them therein by their Subſcriptions. This *Letter* with the *Petition* againſt *Tithes*, were both read together to the Souldiers three ſeveral mornings, who at the cloſe every morning, *gave two or three great ſhouts*; and afterwards ſubſcribed both the *Letter and Petition*. One *Enſign* and two *common Souldiers* (who had formerly read the *Worceſter Petition for Tithes*, which this was to countermine) though they readily ſubſcribed the *Letter*, yet refuſed to ſign the *Petition*; becauſe they thought it very unreaſonable to take away Miniſters Tithes altogether, and provide no other maintenance in lieu of them; for which they were threatned to be turned out of the Garriſon and caſhiered ere long (as I was informed by other Souldiers) all the reſt ſubſcribed it, and divers of them againſt their *Conſciences* (as they confeſſed to me) *becauſe they durſt not diſpleaſe their Officers, nor thoſe who ſent it to them.* Some *Officers* and *Souldiers* of the *Caſtle* (who were moſt againſt all *publick Ordinances* and *Miniſters*, never reſorting even to their own meetings, and *unordained ſpeaking Chaplains* in the *Caſtle*) were ſent and imployed into the Country *to get Country-mens Subſcriptions to the Petition againſt Tithes, in the name of the Well-affected Godly people in the County of Cornwall*; as if it proceeded from the Country-men, not the Officers,

ficers and Souldiers. In which ſervice, theſe active ſtirring Spirits were very induſtrious in all parts to procure hands to this Petition, ſeducing divers to ſubſcribe it, by miſ-informing them, *That it was only againſt Impropriators Tithes*; which ſome honeſt Religious Gentlemen, ſubſtantial Free-holders, and Grand Jury-men of the Country being informed of, drew up a *Petition* (in the name of the *Gentry, Free-holders, and others of the County, for the continuance of Tithes and Miniſters ſetled Maintenance*, ſubſcribed with many hands, and preſented by the grand Jury men to the Juſtices at their General Quarter Seſsions, to ſend up to thoſe then in power, as the deſire of the *Gentlemen, Freeholders, and the Generality of the County*) which Petition (as I have been informed) was preſented accordingly by one of the Juſtices, by Order from the Bench, though one of his Companions when it was delivered by the Grand Jury to him to preſent to the Bench, had the impudence *to tear the Petition in pieces in open Court, before he acquainted his Aſſociates with it*; for which he received a publick check. After the Souldiers Subſcription of the foreſaid Petition againſt *Tithes* in the Caſtle, *the like whereunto* (as ſome Souldiers acquainted me) *was ſent to moſt other Garriſons and Counties to ſubſcribe*, (by which we ſee whence ſuch and other Petitions originally ſpring) *I demanding the reaſon* (*of two or three* Souldiers who were ingenuous) *why they were ſo eager againſt Miniſters Tithes, ſince they were* (*Spiritual*) *Souldiers as well as they, and themſelves received above the Tithes of their Tithes in Taxes for their pay?* Who returned me this blunt clamorous Anſwer, *That they conceived the true reaſon of it was, that their Officers intended to have the Tithes themſelves, or at leaſt the full value of them* IN TAXES *for their pay; that ſo the people much impoveriſhed and complaining of their heavy Taxes, might be able to hold out the longer to pay them, being ſeemingly eaſed by the Souldiers in their Tithes, though they took them all out again in their increaſed Monthly Contributions*; and that this was the private *talk and opinion they had of this Petition amongſt themſelves, but they muſt not ſpeak of it in publick to any.* I am not apt to be ſuſpicious of any mens Actions or Deſigns, unleſſe I ſee ſome probable grounds of Inducement; but if this be one principal Deſign of the Officers and Souldiers

pre-

preſent ſtickling againſt Miniſters Tithes, to get them into their own hands in kind, (as they have done much of the *Biſhops, Deans, Chapters and Crown-lands*, & the reſt in monies in their Sales for their Arrears & pay) or at leaſt *to fetch them out of the Peoples Purſes in doubled or augmented Taxes, equivalent to their Tithes in value, or exceeding them*, (as the premiſes perſwade me to incline to) the *Eaſe* and *Gain* either promiſed to, or expected by the People upon the aboliſhing of Tithes, will prove but a mere Deluſion and Cheat at laſt; and inſtead of eaſing them, will only double, treble and augment their heavy intollerable Taxes (now *impoſed* and *diſpoſed* too by the *Souldiers themſelves alone*, beyond all Preſidents of former Ages, or Kings of the worſt edition) and continue them the longer on their broken Eſtates and drained Purſes. Which will be but a moſt juſt, deſerved Divine puniſhment on them, for detaining their Miniſters Tithes, as the forecited Authors reſolve. Whereas if theſe *Saint-ſeeming Officers and Souldiers*, ſo much pretending the peoples eaſe and weal, would caſt off the veil of *Diſſimulation*, and really eaſe the people in good earneſt out of Conſcience and Juſtice, they ſhould do it, as I told them, by disbanding all unneceſſary Garriſons (mere uſeleſs Toyes to ſecure the Country either from an invading or pillaging Enemy by Sea or Land, as I have made many Garriſon-Souldiers acknowledge by unanſwerable Demonſtrations) disband their long-continued Army and Forces, kept up on the peoples drained Purſes to their undoing (for what ends the very blindeſt men now ſee) put the peoples neceſſary defence when there is occaſion into their own hands and elected *Militia*, and aboliſh all theſe heavy inceſſant Monthly *Contributions, Taxes, Exciſes* ſo long continued on them, to maintain the Army and inrich the Officers; being the Peoples *ſoreſt Grievance* (not Miniſters *Tithes*, which few count a *Burden*, and then upon mere Miſtakes) which late *created Monſters*, (unknown to our Fore-Fathers, who knew none but *Tenths, Fifteenths*, and *Subſidies* duly granted, one or two in ſeveral years) will in ſhort time eat out not only our *Miniſters and Peoples Tithes*, but the *remaining Nine parts too*, and leave them moſt miſerable Beggers in concluſion, without any Food or Pro-

viſion for their Souls or Bodies: and no other *Magiſtracy*, *Miniſtry*, *Government*, *Laws*, *Liberties*, *Privileges*, but what the Army-Officers and Souldiers, (their late pretended *humble Servants*, but now their *Supream Lords and Maſters*) ſhall out of their mere *Grace* and *Favour* allow them, as their *conquered Vaſſals*, as many of them are not aſhamed even publickly in my hearing, as well as others, for to ſtile our own enſlaved Nation, as well as *Scots* and *Iriſh*. And then they ſhall all lament their folly when too late, in concurring with theſe *Swordmen* to aboliſh their Miniſters *Tithes*, in the old Poets *Elegie*, in a like caſe as ours,

Impius hæc tam culta novalia miles habebit?
Barbarus has Segetes? En quò diſcordia Cives
Perduxit miſeros! En queis conſevimus Agros!

a Suidas in Leone.

(a) *Suidas* records of *Leo the Emperour*, *that when on a time he commanded* Eulogius *a learned Philoſopher ſhould have a Liberal Princely Reward beſtowed on him. A great Officer and Courtier ſtanding by ſaid, That many would be better beſtowed for* the maintenance of Souldiers. *To which the Emperor replyed, Nay, I would rather it might be brought to paſs in my time,* That the Riches now beſtowed upon Souldiers *might be given to maintain* Philoſophers. And I ſuppoſe all rational wiſe men now will be of the ſame mind concerning *Miniſters*, and rather they ſhould enjoy their Tithes and Glebes, than *Souldiers* and *Buff-Preachers*. All which out of true Affection to our Miniſtry and my Native Country, without any private deſign to ſcandalize the Souldiers, I ſubmit to all prudent mens conſideration, who by this will be able to judge of the truth of this Propoſition, without further proof.

b a thing formerly propoſed by them in their Agreement of the People, preſented to the Commons Houſe, Jan. 20. 1649. p. 24.

In the (b) *Officers* printed *Propoſals*, Auguſt 13. 1652. to thoſe they then ſtiled, the *Supream Power of the Nation*; I found the firſt of all to be, *The aboliſhing of all Tithes, as an* unequal, troubleſom and contentious way of *Maintenance*, reſpect being had therein to others Rights, but not to the Miniſters: who have the only true, proper, legal Right unto them; and this *to propagate the preaching of the Goſpel*. I pro-

profeſs when I read it in the *Diurnal*, I told ſome *Souldiers* who brought it me to read in *Pendennys*, 1. I could not poſſibly conceive, that the putting down of Miniſters Tithes, ſhould be a means *to propagate the preaching of the Goſpel*, but rather to ſuppreſs it, the very *Scripture* reſolving the contrary, *Neh.* 13. 10, 11, 12. and 2 *Chron.* 31. 3, &c. and the Heathen *Poet* concluding, *Quis enim virtutem amplectitur ipſam, Præmia ſi tollas?* 2ly. That I wondred men profeſſing Conſcience, Juſtice and Religion, ſhould have more regard to *Impropriators* and others Rights to Tithes, who had no original right at all unto them, but only by *Popes Bulls* and *Diſpenſations*, and did no ſervice for them, without any ſpecial regard to *Miniſters Rights*, who had only a due and true Divine and human Right to them, and received them as due *wages* for their Miniſtry: I doubted, the only cauſe was, becauſe they or ſome of their Friends were owners of Leſſees of ſome *Impropriations*, which they were loath to part with for the Peoples eaſe, or give in to the Church, without a conſiderable Recompence. 3ly. That the ſuggeſtion of the *unequal, troubleſom and contentious way of Tithes*, was a very ſtrange and daring Objection againſt the very wiſedom and Juſtice of God, who inſtituted and preſcribed them to his own choſen people: againſt the wiſdom, juſtice, prudence of our own, and all other Chriſtian Kings, States, Parliaments, Churches, that have at firſt pitched upon, and ſo long continued, eſtabliſhed by ſucceſsive Laws and Edicts this way of Maintenance as *moſt equal*; rich and poor paying a Tenth alike according to the greatneſs or ſmallneſs of their Eſtates, and the poor Farmes and Tenant paying them out of his Landlords Eſtate, as allowed in his Rent or Fine, not out of his own private purſe alone, being more equal than any *Taxes* or *Exciſes* for the Armies pay. As leaſt troubleſom to the *Miniſters* at leaſt, who were only at the coſt and trouble to carry in their Tithes at Harveſt, when cut and ſevered from the Crop to their hands, to prevent the trouble of plowing, ſowing, weeding, mowing, reaping, gathering, which might divert them from their Studies and Miniſtry: And as little *troubleſom*, or not overtroubleſom at leaſt, it is to the Husbandman, who ſowe,

cints and makes it up together with his own, and then only severs it out, and is not now bound to carry it into his Ministers Barn, much less to thresh, cleanse and sever his Corn, Wine or Oyl, and other Tithes, and carry it to *Hierusalem*, and the *Treasuries* of the *Priests* and *Levites* at his own cost, as the (a) *Israelites* were obliged by God to do: which these *Officers* (had they lived amongst them, and payed a *second Tenth as well as a first, and first-fruits* besides) would have petitioned God himself to abolish, as a troublesome way of Maintenance, which they could not brook, though the godly Israelites and Jews repined not against it, but chearfully brought up their Tithes to the Priests Treasuries as they were enjoyned. And as no waies contentious or litigious in it self, were people as just and conscionable to pay their Tithes, there being many Parishes in *England*, (and that wherein I live one) wherein I never heard of any sute or quarrel betwixt the Ministers and Parishioners for Tithes, there being farre more sutes and contentions for just Rents, Annuities and Debts throughout the Nation than for Tithes (at least ten for one in proportion) before these late contentious Lawless times, when many *unconscionable, unrighteous Wretches* (pretending Religion, to cover their fraud, covetousness and oppression) will pretend Conscience for not paying their very Rents, and Debts, as well as Tithes: And such who have so little grace or fear of God as to contend with their Ministers for their just Tithes, will be altogether Litigious towards them, for any other *Annuity*, or setled way of Maintenance that can be devised in lieu of Tithes, seeing nothing will content such perverse and contentious Wretches, but a Liberty to pay their Ministers only what they please, and that in conclusion shall be just nothing, as their subsequent Petitions and present Practices now manifest to God, Angels and men. And I doubt the Change of this antient, known, long approved certain Maintenance by Tithes, to any other certain or uncertain way, will create more sutes and troubles among people, than ever our Tithes did since their first institution. This was my subscribed opinion of this *Proposition*, when I first read it; and

(a) Deut. 12. 17, 18. Neh. 13. 12, 13. 2 Chro. 31. 5, 6, 7, 8, 9. Purchase Pilgrimage. l. 2. c. 7. p. 139, 131.

shall

ſhall ſerve for a publick anſwer to it now, if any inſiſt upon it to prove Tithes inconvenient and burdenſom to the People, and therefore fit to be totally aboliſhed.

Obiect.

The main Objection, I ever yet (a) read or heard againſt Tithes, is this, *That Tithes are a great diſcouragement and hindrance to Husbandmens induſtry and improvements; ſince Miniſters muſt have not only the Tenths of their Lands, as they found them, but likewiſe of their Crop, Labour, Induſtry and Improvements, which is now* (writes *Canne* and *others* more largely) *one of the ſoreſt Burthens and greateſt Oppreſſions and Tyranny that lies upon them, and diſcourages many from improving the Lands to the publick prejudice.*

a This Objection I finde recited in the Council of Lingon Anno 1404. & there Anſwered. Bochellus Decret. Eccleſ. Gall. p. 968.

Anſw.

I anſwer, 1. That this Objection no waies concerns Soldiers, Weavers, Tailors, Tradeſmen, Townſmen and other Mechanicks, who are the moſt and greateſt Sticklers and Petitioners againſt Tithes; but only Husbandmen and Countrey Gentlemen and Farmers living upon Tillage, very few of which (not one of a thouſand) ever yet petitioned againſt Tithes, as ſuch a grievous Oppreſſion (at leaſtwiſe as a Farmer) for the burdenſomneſs of Tithes, but only as an *Anabaptiſt*, or other *Sectary*, out of hatred and oppoſition to our *Miniſters Callings* or *Perſons*. And till the Generality or Major part of the Gentry, Yeomanry and Country Farmers in each County Petition and declare againſt their *Predial Tithes* as ſuch an intollerable *Grievance*, no Officers, Soldiers, Citizens, Anabaptiſtical Mechanicks, and buſie-bodies in other mens Callings and Grievances which concern them not, are no waies to be heard, countenanced or credited in this particular, by any Powers whatſoever in point of *Juſtice* or Prudence.

2ly. The payment of Tithes, never yet diſcouraged any Perſon, either in the Land of *Canaan*, *England*, or other Countreys, (at leaſt not any conſiderable number of men, or any that had either true Wiſdome, grace, honeſty, or love to God and the Miniſtrey) from any ſort of *Tillage* or *improvement whatſoever out of which Tithes are paid*, the gain by the good husbandry and improvement being abundantly recompenced in the nine Parts, over and above the *Tithes*. And therefore till the Objectors can make good

their

their allegation, by presidents of considerable number of wise, godly men and others, discouraged from *Tillage* and *Improvements* meerly by the payment of *Predial Tithes out of them*, in all former ages, or of late years, to the real prejudice of the Publick, (which they can never do) this grand Objection against *Tithes* must be decried, both as *Fabulous* and *Ridiculous*, yea as *Scandalous*: The late Petition of the *Cornish Gentlemen, Farmers and Yeomen* (where such improvements are most made to their great Charge) for the continuance of *Tithes*, being a sufficient Evidence to prove it such.

a See the Levelers New Printed paper intituled, Englands Fundamental Laws and Liberties claimed, &c. and many Petitions of late.

3ly. It is observable, that the Petitioners against Tithes upon this ground, are as eager (a) Writers and *Petitioners against all antient Customs, Tonnage, Poundage, and usual moderate Impositions upon Merchandize imported or exported, for the necessary defence of the Sea and Trading* (amounting to as much upon every pound of *Merchandize*, as *Tithes* do upon Husbandmens Tillage and Improvements, the charges of the Fraight, Transportation and Customs in forein parts considered, and to far more and that as a *very great discouragement to Merchandize and Trading*. Which as all wise men know to be a mere fabulous untruth, contrary to the experience of all States, Kingdoms, Republicks in the World, and of *Holland* it self, *subsisting by Merchandize*, where they pay *as high Customs or higher, than* (b) *our antient Legal Merchants Duties to the State amount to*, which never made any Merchants to give over trading; (So if, when, and where rightly imposed, managed, they are the greatest *encouragements of Trade and Merchandize, by Guarding the Seas, and securing Traders against Enemies and Pirates, the only encouragement to Merchant-Adventurers*; who must and will all give over trading, when they cannot safely put to Sea without apparent losse of all they trade for, by *Enemies* or *Pirates*. And therefore this clamourous Objection against Tithes should have no more weight with Wisemen to suppress them; than their idle clamour against all old *Legal Customs, Rates and Duties for the necessary defence of the Sea and Trade*, to abrogate them altogether, to the ruine both of our Traffique, Navy, and Merchants too that pay them. 4ly. This Objection is directly made against the providence, wisdom, and policy of

b See all Acts for Tonnage Poundage and Impositions, Mr. Hackwels argument against Impositions, Cooks 2. Instit. p. 58, 59, to 64.

God

God himſelf, who preſcribed *Tithes amongſt his own people out of all their Tillage and Improvements*; and knew it would be no impediment to them, his (*b*) *Bleſſing promiſed to their payment of Tithes*, being a greater improvement to them in their Crops, than all their extraordinary coſt and pains amounted to: Wherefore it can be no impediment or diſcouragement to any real Saints good Husbandry or Improvement now; who deſerves to reap no benefit by his Labour or Improvements, if God himſelf ſhall have no ſhare or portion out of them for the maintenance of his publick worſhip and Miniſters. 5ly. If there were any truth or ſtrength in this Objection, yet it extends not unto all *tithes*, but only to ſuch as are paid out of extraordinary chargeable Improvements; as to make mere barren Heath, Ling and Sands, out of which no former profits naturally grew, manurable for Corn or Paſture, Tillage and Meadows, Woods, out of which moſt predial Tithes ariſe; So there is a ſufficient remedy againſt this *pretended Miſchief* already provided in the *beſt and ſtricteſt Statute* made by the beſt of our *Proteſtant Kings*, *for the true payment of Tithes*, at the beginning our *Reformation*, when *Popery was baniſhed* in the *Parliament* of 2 E. 6. c. 13. which provides, *That all ſuch barren Heath, or waſte Grounds, which before that time have lyen barren, and paid no Tithes by reaſon of the ſaid barrenneſs, and now be, or hereafter ſhall be improved or converted into arable Ground or Meadow, ſhall from henceforth after the term and end of ſeven years, next after ſuch Improvement fully ended and determined, pay Tithe of the Corn and Hay growing on the ſame, and be diſcharged in the interim*, as the words import, and our *Judges* have expounded it. All which conſidered, this Objection muſt be henceforth exploded and LEVELLED to the ground.

b Mal. 3. 9, 10, 11, 12. See Auguſtine ſermo. 219.

Now becauſe I find a clear Deſign and Endeavour in ſundry *Anabaptiſts*, *Officers*, *Souldiers*, if they cannot prevail to put down Tithes upon other pretexts, yet to rob the Miniſters of them at preſent, if not in perpetuity, upon this pretence, to *ſequeſter and convert them to the uſe of the Army*, *for the pretended eaſe of the people in their future taxes*. I ſhal for the cloze of this Propoſition, and prevention of this deteſtable impious Sacrilegious plot againſt our Miniſters and Religion too,

pro-

propound and anſwer all ſuch ſpecious Arguments, Pretences, as may be produced by them to delude the people, veil over the execrable Impiety, and take off the *odium* of this prodigious Villany.

First, they may and will ſuggeſt, that they have ſome antient punctual Preſidents to warrant, countenance, juſtifie this their Project. As namely, the practical example of *Charles Martel King of France, who* (about the year of our Lord, 730. as the Marginal (*a*) *Authors* report) *having perpetual wars, and ſeldom or never peace in his Kingdom*, Ideo res Eccleſiarum ſuis Militibus in ſtipendium contulit maxima ex parte; *did thereupon beſtow the Lands, Revenues, Rents, and Tithes too* (as the Act of Reſtitution with others prove) *of Pariſh-Churches, Monaſteries, Biſhops, Deans and Chapters* **upon his Souldiers for their Pay and Arrears**; *for the greateſt part*: And ſurely upon a very Godly and juſt reaſon (as *John Canne*, and ſome *Army-Officers* will ſwear) thus expreſſed in his *Decree* recorded in (*b*) *Goldaſtus* and Mr. (*c*) *Selden: ut ſubveniatur* **neceſſitatibus Publicis, et Salariis Militum, pro Dei Eccleſiæ** & bono ſtatu **Reipublicæ**, & uniuſcujuſque propria pace pugnantium: *That he might relieve the* **Publick Neceſſities, and pay and reward the Souldiers** *fighting for the Church of God, and the good of the State of the Common-wealth, and the proper peace of every one*: as our Officers and Souldiers now ſay they do. And is it not then moſt juſt they ſhould have all the *Lands, Glebes, and Tithes of the Church, King, Common-wealth, and of every particular Perſon too*, who have fought all this while for them and their defence? To this they may chance to adde, the Preſident of the (*a*) *Templers* and *Hoſpitalers*, who being no part of the *Clergy*, but **Religious Souldiers**, *imployed only to fight* **in the defence of the Church**, *were by ſpecial Bulls and Grants of ſeveral Popes exempted from paying any Tithes at all to any Miniſters out of the Lands belonging to their ſeveral Orders*, **Becauſe they fought for the Church againſt her Enemies**, *as Turks, Saracens, and other Infidels.* Therefore there is great reaſon, equity all our Officers and Souldiers who have lately fought, or are now or hereafter fighting for the Church againſt her Enemies and Malignants, ſhould be totally and finally diſcharged from paying any Tithes;

a Gul. Malmeſburienſis, De Geſtis Regum Angl. l. 1. c. 4. Jucous Chron. in Carolo Simplici Cent. Magd. 8. c. 7. & 9. Dr. Tilleſly in his Animadverſions on Mr. Seldens Hiſtory of Tithes, p. 64, to 69.

b Tom. 3. p. 648.

c Review, p. 466,

a Extravag. De Decimis, c. 10. Joannes Sarisbur. De Nugis Curialium, l. 7. c. 21. Mr. Seldens Hiſtory of Tithes, c. 6. p. 120, 121.

Tithes at all out of their Old or New Purchaſed Lands, Leaſes, Cattel, Eſtates, Spoyls, Pay or other increaſe. Beſides, moſt of our *Army Officers*, and very many of the *Souldiers*, are extraordinarily gifted, inſpired from Heaven, and conſtant *Speakers* or *Preachers* (*b*) tranſcending *all Black-coated Miniſters*, yea the undoubted new *Miniſters* and Prieſts *of Jeſus Chriſt*, as many deem them; So as they may be truly ſtiled (*c*) *a choſen Generation*, a **Royal Prieſthood**, yea **Army of Prieſts**, being (*d*) made **Kings and Prieſts** *by* **Chriſt** *himſelf to God the Father*: as *John Canne* hath publiſhed in his Voyce, p. 24, 27, 28, 29. Therefore they may not only enter into our *Miniſters Churches*, *Pulpits*, *and diſpoſſeſs them of them* (as he there aſſerts and preſſeth them to put in execution;) but be capable *in right, equity, juſtice, to receive all their Tithes to their own uſe*: Nay one ſtep more, *John Canne* in his *Voyce*, p. 27. thus peremptorily concludes, "*I will affirm, and abide by it; ſince it hath pleaſed the Lord to* "*draw out the hearts* **of ſome Souldiers and others**, (who "were never brought up at Univerſities to learning) **pub-** "**lickly to preach**, (*which is not above* 10, *or* 12. *years*) *the* "*People of this* **Common-wealth have had more true Light** "**and glorious Diſcoveries of Chriſt and his Kingdom,** "**than all the Nations Miniſters ever before made known** "**to them**, *ſince firſt they took their calling from the Sea of* Rome, "**till this Day**. On the contrary, *the greateſt* **Hereſies** *and* "**Blaſphemies** *which have been in the world have been broached* "**by Miniſters** (and Scholars) *whereas Lay-men at the ſame time* "*have been found in the Faith, and zealouſly earneſt againſt ſuch* "*abominable Doctrines*. Therefore there is juſt ground that both our *Univerſities*, and all Colleges for Advancement of Learning, ſhould be ſuppreſſed as the very *poyſon, bane, ſubverſion of Religion, Church and Common-wealths*, (as ſome *Souldiers* and the *Anabaptiſts* generally deem them) and their Lands (as well as Biſhops, Deans, Chapters, and Miniſters Glebes and Tithes) ſold or conferred on the *Officers* and *Souldiers*, of the *Army* for their better encouragement, reward and ſupportation, to propagate, defend *Religion* and the *Common wealth*: A deſign now eagerly proſecuted by ſome.

b Cannes 2d. voyce from the Temple, p. 24, &c.
c 1 Pet. 2, 5, 9.
d Rev. 1. 5.

To which let them receive this Anſwer before hand, ſince

I intend not any future Treatiſe of this nature, 1. That I never read of any pious *Generals*, *Armies*, *Officers*, or *Souldiers* in Scripture (the (*a*) *rule of Faith and Manners*) that ſpoyled the Church or Miniſters of their Lands and Tithes to maintain their wars, or enrich, reward themſelves; but we find it expreſly recorded of (*b*) *Abraham*, the Father of all the Faithfull, that he *paid Tithes even of the Spoyls of the firſt Wars, to the* firſt P[illegible] we find in Scripture, unto Chriſt himſelf, *both in the Old and New Teſtament*, for other Chriſtian Souldiers imitation. The like we read of (*c*) *David*, *and all his Officers*, *Captains of the Army*, with ſundry others fore-cited; whoſe Preſidents are more obliging and commendable than *Charles Martels*. 2ly. That it was the Cuſtom, uſe and *pious practice of many Pagan Warlike Nations, as the Romans, Græcians, Carthaginians, Tyrians, Saxons* to do the like, who conſecrated the Tenths of all their Spoyls to their Idol-Gods and Prieſts, as we may read at large in Mr. *Seldens* Hiſtory of Tithes and Review, c. 3. and in Mr *Richard Mountague* his *Diatribe* thereon, ch. 3. Therefore they are worſe than Pagans who neglect not only to pay their Miniſters the Tenth of their Spoyls, but will even ſpoyl them of their *Glebes* and *Tithes* beſides. 3ly. It is very obſervable (and let our Souldiers and Officers conſider it in good earneſt) That God himſelf ſpecially conſecrated and *devoted* the future Spoyls, a Sacrifice for and to himſelf, and all the Spoyls, City of *Jericho* (the very firſt City taken by the *Iſraelites* in the Land of *Canaan*) as a *ſacred Firſt-fruits and kind of Tenth* for the uſe of his Sanctuary and Prieſts, in theſe memorable words, Joſh. 6. 17, 18, 19. *And the City ſhall be devoted, even* **it and all that is therein** (except *Rahab and her Family and Houſe*) **to the Lord, and you in any wiſe keep your ſelves from the devoted thing, leſt you make your ſelves accurſed, when ye take of the devoted thing, and make the Camp of Iſrael a curſe and trouble it. But all the Silver and Gold and Veſſels of Braſs and Iron are conſecrated unto the Lord, they ſhall come into the Treaſury of the Houſe of the Lord.** Whereupon when the City was taken, *they burnt it and all that was in it* (as a Sacrifice to the Lord) **But the Silver and Gold and the Veſſels of Braſs and**

a Gal. 6. 16. 1 Cor. 15. 1, 2, 3.

b Gen. 14. 20. Hebr. 7. 2, 4, &c.

c 1 Chron. 26. 26, 27, 28.

and of Iron, they put into the Treaſury of the Houſe of the Lord, v. 24. But *Achan* (a covetous plundring Souldier) *ſeeing among the rich Spoyls of the City a goodly Babyloniſh Garment, and two hundred Shekels of Silver, and a wedge of Gold,* coveted, took and hid them in the midſt of his Tent; which ſo much *kindled the Anger of God againſt the Children of Iſrael for this his Treſpaſs in theſe devoted things; That they were preſently ſmitten before their Enemies of* Ai, *and fled before them. Whereupon Joſhua their General and chief Governour humbling himſelf before God, and requiring the cauſe of this ill ſucceſs; God returned him this Anſwer,* Iſrael hath ſinned, *and they alſo have* tranſgreſſed my Covenant *which I commanded them;* for they have taken of the devoted thing, and have alſo ſtollen and diſſembled alſo, and they have alſo put it among their own ſtuff. Therefore the children of Iſrael could not ſtand before their Enemies, *but turned their backs before Enemies,* Becauſe they were accurſed, *neither* will I go with you any more. *O Iſrael* thou canſt not ſtand before thine Enemies, untill thou haſt taken away the accurſed devoted thing from among you. Whereupon this Sacrilegious *Robbery of Achan being diſcovered by Lot and his own Confeſſion;* and hid ſtoln Plunder devoted to God taken forth of his Tent, and powred out before the Lord in the preſence of *Joſhua,* and all the Children of *Iſrael*: *Joſhua* paſſed this Judgement againſt him for his Sacrilege, Why haſt thou troubled Iſrael? the Lord ſhall trouble thee this day: and all Iſrael ſtoned him with Stones, *and they burned them with fire* (as a devoted Sacrifice to God) *after they had ſtoned him with ſtones. And they raiſed over him a great heap of ſtones unto this day. So the Lord turned from the fierceneſſe of his Anger. Wherefore the place is called the Valley of Achor* (that is Trouble) *to this day.* And when *Hiel,* many hundred years after in Idolatrous *Ahabs* daies, would needs *ſeize upon the devoted Spoyl of Jericho, and build it again for his own habitation; he laid the Foundation thereof in his firſt-born Abiram, and ſet up the Gates thereof in his youngeſt Son Segub,* (that is, God deſtroyed, and cut off all his Poſterity before *the Gates were ſet up,* and the Building finiſhed) *according to the word of the Lord, which he ſpake by Joſhua the Son of Nun;* as we read at large, Joſh. 7.

throughout, 1 Kings 16. 34. and Josh. 6. 16. I read of (*a*) *Ataxerxes*, that (in imitation of *Cambyses* before him) *he caused some Judges* (betraying their Trusts, like (*b*) *Tresylian* of old, and too many of late) *to be excoriated alive, and their Skins to be hanged up round about the Tribunals, that the other Judges sitting upon them might have an example hanging before their eyes, what punishment the pravity of Iudges did demerit.* I desire all Souldiers, Officers, and Sacrilegious *Anabaptists*, would hang up these *Skins* and Examples of *Achan* and *Hiel* before their eyes, recorded in sacred Writ: and then make this use and application to themselves of them. If *Achan* for stealing away only a *Babylonish Garment* and a few *Shekles of Silver and Gold* of the very Spoyls of *Iericho* devoted to the service or *Treasury of the House of the Lord*, brought so much wrath, misery upon the whole *Nation*, and *Camps of Israel*, and such a fatal death and exemplary punishment upon himself; and *Hiel* only for building upon the ruines of the Soyl of this devoted City drew down sudden Death and *Destruction* upon all his *Sons and Posterity*; O what strange exemplary wrath, vengeance, and judgements shall we then draw upon the whole Nation, Army, our Souls, Bodies and Posterities to their utter extirpation, if instead of rendring unto God and his Ministers the Tenth of our warlike Spoyls belonging of right unto them; we shall sacrilegiously rob them not only of these Tenthes, and all other issuing out of our Lands and Estates, but even of all their other Glebes, Rectories, Tithes, Revenues; demolish the very Churches, Houses, dedicated to Gods worship, or turn them into Houses for us and our Posteritie to inhabit: and obstinately, yea atheistically refuse to take warning by their, and other sacrilegious Persons tragical examples? 4ly. Let those who will imitate *Charles Martels* President, remember 1. his punishment: (*a*) Historians record, *That for this his Sacrilege, he was smitten with a long and terrible Convulsion of all his Members whereof he died in great anguish: that Eucherius Bishop*

a Herodotus, l. 5. c. 25. Valerius Maximus, l. 5. c. 3. Diodorus, An. 4 Olymp. 98. Dr. Vsher Annales Veteris Testamenti, p. 260.

b See Holinshed, Speed, and others. 10, & 11 R. 2. Mr. St. Johns Speech against the Shipmony-Judges.

a Gul. Malmesburi. De Gestis Regum, l. 1. c. 4. Vita Eucherii apud Surium, Tom. 1. 10. F. Gratian, Caus. 16. qu. 1. Edit. Gregoriana. Flodourdus Rhem. Hist. l. 2. c. 12. Juonis Chron. Mr. Seldens History of Tithes, p. 51. 465. Dr. Tillesley, p. 67.

of

of *Orleans* in a *Viſion* SAW HIM DAMNED FOR IT; *and that upon ſearch made in his Tomb (by an Angels Admonition) it was alſo confirmed for truth, no relique of his Corps being found therein, but only a dreadfull Serpent.* * *Apud Francos Carolus Martellus inſignis vir fortitudinis, exactis vitæ ſuæ diebus in Eccleſia beati Dionyſii legitur eſſe Sepultus, ſed* **quia Patrimonia cum Decimis omnium fere Eccleſiarum Galliæ, pro ſtipendio commilitonum ſuorum mutilaverat,** *miſerabiliter à malignis Spiritibus de Sepulchro corporaliter avulſus, uſque in hodiernum diem nuſquam comparuit*; as *Matthew Weſtminſter* ſtories of him. 2ly. The cenſure paſſed againſt him for this Sacrilegious Robbery, by the Marginal Authors and others: eſpecially by *Agobardus* Biſhop of *Lions*, An. 828. in his Book *De Diſpenſatione, & Rei Eccleſiaſticæ* **contra Sacrilegos,** worthy the reading, who thus complains, p. 269. *Nunc non ſolum poſſeſſiones Eccleſiaſticæ, ſed ipſæ etiam Eccleſiæ cum poſſeſſionibus venundantur, &c.* Which he condemns as deteſtable Sacrilege execrable to God and men: By *Petrus Damianus*, Anno 1060. l. 1. Epiſt. 11. where he gives this cenſure of his practice, and others: *Inter omnia vero hic mala,* **Illud excedit, et Diabolicam fere modum videtur æquare nequitiam.** *Quia prædis in Militem profligatis, &c. Moreover among all wicked Acts, this exceedeth, and ſeems almoſt to equal* **the very wickedneſſe of the Devil,** *That all the Farms and Poſſeſſions of the Church being prodigally ſpent* **upon Souldiers,** *inſuper etiam* **et Decimæ** *& plebes adduntur in Beneficium Secularibus*: Moreover Tithes and people are likewiſe added and conferred on (theſe) *Secular men for a reward*: which in his lib. 4. Epiſt. 12. & lib. 5. Epiſt. 9. he ſtiles **a great Sin, Sacrilege, and Prophanation of holy things;** concluding, *What is it to turn Tithes to the uſe of Souldiers and Secular men, niſi mortiferum iis virus, quo pereant, exhibere? but to give them* **deadly Poyſon whereby they may perish?** *Petrus Bleſenſis* Arch-deacon of *Bath*: Epiſt. 82. & Joannis de Belith *De Divinorum Officiorum Explicatione*, c. 5. write much to the ſame effect; making it *a greater Robbery and Sacrilege to take away Miniſters Tithes, though it be by the Popes own Bulls, than violently to take away and plunder Mens Horſes as they are riding or carrying in the High way, and convert them to their proper uſe*; as Souldiers

* Mat. T. Flores I. An. 853. 306.

* Bibliotheca Patrum, Tom. 9. pars 1. p. 600, 601.

Souldiers use to do. 3ly. Let them remember, That *Charles Martels* immediate Successors so much detested both his practice and Sacrilege, that by (a) publick *Edicts* they decreed in these terms, **That the Tithes and Ecclesiastical Lands and Goods seised upon by prophane Persons,** (so they stiled the Souldiers possessing them) **should be all restored:** and so they were accordingly, and those Harpyes robbed of their Sacrilegious prey. Let the late Purchasers of such Tithes and Lands remember it, and think of a *possible*, if not probable *Act of Resumption*, in case they make no voluntary restitution.

a Aventinus, Annal. Boyorum, l. 3. p. 179. Centur. Magd. 8. c. 7, & 9. Goldastus Constit. Imp. Tom. 1. p. 15. Dr. Tillesley Animadversions on Mr. Selden, p. 64, to 75.

4ly. Let them consider the large Revenues the Popish Clergy at this day enjoy in *France*, amounting to above 12. *Millions of Annual Rents, at a moderate value, besides many and oblations*; as *Bodine, Thuanus*, Hist. l. 28. *Ioannes de Laet, Descriptio Galliæ*, c. 17, 18. record. To which I might adde the extraordinary great Revenues of the Popish Clergy in *Spain*, recorded by *Lucius Marineus, Siculus, Ioannes de Laet*, in his *Hispaniæ Descriptio*, cap. 20. & *Jo. Botterus* in his Hist. Universalis, and of the *Popish Clergy* in the Kingdom of *Naples* in *Italy*, registred by *Thomas Segethus*, *De Principibus Italiæ*, p. 121. Which they still enjoy, notwithstanding their manifold Wars, without sale or Diminution for their Soldiers pay. And will it not be an intollerable Impiety, Sacrilege, dishonor for Protestant Souldiers, and our new *Republick*, not to allow our Ministers so much as their inconsiderable remaining Rectories, Glebes, Tithes, to support our Religion, and instruct and save the Peoples Souls?

a Exact Collection, p. 340, 342, 376, 572, 631, 632, 641, 743. A Collection, p. 428, 8, 13, 41, 43, 44, 49, 51, 61, 64, 96, 99, 623, 696, 879. Appendix p. 15. and elsewhere.

5ly. The reason rendred by *Martel* and others, *That the Officers and Souldiers deserve the Lands and Tithes of the Church and Ministers, because they fight for the defence of the Church*, is very strange, and just the self-seeking Plea and Practice of sundry of our Officers and Souldiers at this day, scarce to be parallel'd in any Age, 1. They were raised for the (a) *Defence and Preservation of the late Kings Person, Posterity, and just Rights of his Crown*: Ergo in discharge of this Trust they have most justly sentenced, beheaded the King; outed, dis-inherited his Posterity; and seized upon all the Crown-Lands and Revenues in his three Kingdoms for their own use, pay, support,

port, reward and inheritance. 2ly. They were raiſed and fought for the *preſervatirn and defence of the Kingdom, Parliament, and Members Privileges, and Laws and Liberties of England*: Therefore they have juſtly by armed violence invaded, ſubverted them all, diſpoſed of all the *Common* wealth and Revenue of the Nation to themſelves and their Inſtruments to ſupport themſelves and their uſurped *Arbitrary Power and Government* over us; and may null and pull down not only our Old, but their own New-created *Parliaments, and State-Councils* (as they ſtile them) and change both Government & Governors at their pleaſure. 3ly. They fought for the particular Defence, Peace, Safety of every mans Perſon and Eſtate in our three Kingdoms: Therefore they may ſeize upon and diſpoſe of all their Perſons, Lands, Eſtates at their pleaſures, and impoſe what Taxes, Exciſes, Impoſts they liſt, and exerciſe a legiſlative abſolute Arbitrary and Tyrannical Power over them, without a lawfull Parliament, to eat them quite out of all. Laſtly, They fought for our Church, Miniſters, Religion: Ergo they may ſubvert them all, and ſeiſe upon all Church-Lands, Revenues, Rectories, Glebes, Tithes, yea *Churches* and *Church-yards* too, for to reward, ſupport and pay the Army; and poſſeſs themſelves of what ever our Anceſtors ſetled on the Church and Miniſters to inſtruct and ſave the Peoples Souls, as a juſt Salary for killing their Chriſtian Brethrens Bodies, and deſtroying the peoples Souls and Bodies too. Certainly the worſt Enemies they fought againſt, would not, could not have done worſe than this, nor yet ſo bad. This certainly is a *Devaſtation, Deſtruction*, not a *Defence* or *Preſervation*, of what they were rayſed and payed to protect, an *Invaſion* and *Depredation*, not a *Patronage* and *Protection*: a *Remedy* more deſtructive than the worſt *Diſeaſe, War, Enemy*, who could but have ſtript us of no more had they conquered us, than theſe our new armed *Defenders of the Faith*, Church, King, Parliament, Laws and Liberties have done or intend to do, as many fear. It was *John Baptiſts* Evangelical Precept to all Souldiers whatſoever, (a) *Do violence to none*, (in Perſon, Lands, or Eſtate; much leſſe to Miniſters privileged by the Law of War from Violence:) and *to be content with*

a Luke 3. 14.

with their Wages: without seising, sequestring, invading the Lands, Estates, Glebes, Tithes, Persons of Ministers, King and Members or any others they fought for, who never raised, nor waged Souldiers to deprive them of their Patrimonies, Estates, Callings, Rights, Laws, Liberties, Privileges of Parliament, Government, Governours, but only to secure them in the full possession of them all. This new Martial law and practice then, is both *irrational* and unevangelical, fitter for professed *Theeves*, *Turks*, and *Pyrates*, than Christian *Souldiers*; and far different from the foresaid Christian *Souldiers* practice in former Ages; who as they would by no means be engaged by their *a*) *Pagan Emperors or Generals commands to fight against any of their Christian Brethren, choosing rather to obey God their Supream Emperour than Men*: So the famous (*b*) *Thebean Legion* of Christian Souldiers and their Officers under *Julian* the *Apostate*, when he commanded them to bring forth their *Arms against the Christians, returned him this most Heroick Answer*, worthy to be written in Golden Letters, briefly, fully and elegantly expressing the Duty of every true Christian Souldier in all Ages and Cases; *Offerimus nostras in quemlibet hostem manus, quas sanguine innocentium cruentare nefas ducimus. Dexteræ ipsæ pugnare adversus Impios & Inimicos* sciunt, **lania are, pios et Cives nesciunt.** *Meminerimus* **nos** (and O that our Army-Officers and Souldiers would remember it likewise) **Pro Civibus potius quam adversus Cives arma sumpsisse.** *Pugnabimus semper* **pro Justitia, pro pietate pro innocentium salute** (not for Kings, Bishops, Deans, Chapters, Ministers Lands, Revenues, Tithes, Estates, the things now fought for:) *Hæc fuerunt hactenus prælia periculorum.* **Pugnabimus pro fide**, *quam quo pacto conservemus tibi* (*Imperatori*) **Si hanc Deo nostro non exhibemus?** O that this Resolution were now engraven in every Army-Officers and Souldiers heart! our Ministers then needed not to fear the losse of their Tithes, Rectories, Churches, nor our Universities, Colleges, Corporations, or any other the disinherison of their Lands, Laws, Liberties, Powers, by *Military Rapines*, violences, and usurpations.

a Ambros. Orat. in Julianum, & Grotius de Jure Belli, p. 35, 88.
b Grotius de Jure Belli, l. 1. c. 2. sect. 3. p. 35, 36, 88. Crantzius Saxonitorum, l. 7. c. 16.

6ly. The Exemptions of the *Hospitalers* and *Templers* Lands

Lands from paying of Tithes, was a (*a*) *meer Papal Innovation* and *Deviſe*, which *Canne*, who pleads ſo much againſt Tithes upon this miſtake that they are *Popiſh*, and all his *Confederates* ſhould be aſhamed to own and imitate: The *Iſraelites* Gods own people during their poſſeſſion of *Canaan*, had many *forein and Civil wars* in moſt of their *Judges*, (*b*) *Kings* and *High Prieſts* ſucceſſive *Reigns*, and *Roman Governours* over them: yet we never read, that any of their *Generals, Officers* or *Souldiers*, fighting for their *Churches, Prieſts and Religions Defence* againſt forein or Domeſtique idolatrous Enemies, pretended the leaſt Exemption of their Lands or Eſtates from paying all their antient forementioned accuſtomed Tithes to the *Levites, Prieſts* and *Poor*: nor any Chriſtian Souldiers elſe but the Popiſh *Templers* and *Hoſpitalers* for the Lands conferred on their Orders, not for their private Inhabitances. And if Souldiers be obliged to pay Tithes of all their *Spoyls and Gains of war* (as I have abundantly proved) much more then of their real and perſonal Eſtates, as well as any others not in armes: eſpecially where they are *well paid* and *war not on their own expences*, but other mens purſes: Amongſt the *Jewes* we never read of any Taxes, Tributes or Contributions impoſed on the *Cities, Houſes, Lands or Tithes of the People and Levites* for the maintenance of wars, or *pay of Souldiers*, from which even *Artaxerxes* (a heathen Conqueror) *exempted them by an expreſs Decree*, Ezra 7. 24. Yet they received Tithes of all their Kings, Generals, Captains, Souldiers, as well as Peoples Lands and increaſe both in times of war and peace. But our Army-Officers and Souldiers now receive above the *Tithes* of all our Miniſters Tithes, Glebes in Monthly *Taxes* and *Contributions* by arbitrary, illegal Impoſitions without their or Conſents in *Parliament*, contrary to their (*c*) *antient Priviledges, all former Preſidents and our Laws*. Therefore there is all Equity and Juſtice they ſhould receive the Tenths both of their Lands, Goods and Gains of war too, and that no Officers or Souldiers ſhould be exempted from Tithes as the *Templers* and *Hoſpitalers* were, who had no other *Pay* or *Salaries* but their Lands, and received no conſtant Contributions from the Clergy. (*d*) *Xenophon*, that famous learned Greek Heathen

a Extravag. De Decimis, c. 10. Mr. Seldens Hiſtory p. 120, 121.

b See the Book of Judges, Kings, Chron. Maccabes, Joſephus, Paul Eber and others.

c Antiqu. Eccleſiæ Brit. p. 209, to 220. 282, 284, 299, 300. Thomas Walſingham. Hiſt Angl p. 348. See the Acts for the Clergies ſubſidies in all our Kings reigns, granted only by themſelves in Convocation.

d Xenophon Hellen l. 4. Mountague Diatriba p. 500, 501.

Heathen Commander, having *made the moſt Noble retreat we ever read of in Story, out of the upper part of Aſia with ten thouſand men through mountains, froſt and ſnow, in memorie of his thankfullneſs to the Gods for this ſafe return, ſeparated the* **Tenth of all the Spoyls** *that his Army had gained in the wars, and by general conſent, commited them to the Captains to be dedicated to Apollo and Diana; That for Apollo, was layd up at Delphos in the Athenean Treaſury; but with* **that other Tenth** *Dianas ſhare, Xenophon himſelf purchaſed a Peece of Land, and built thereon a Temple and an Altar to Diana,* **and appointed the Tenth of the yearly increaſe for ever unto it.** This Pagan Commander and his Captains and Souldiers were ſo far from exempting their Lands from Tithes to their *Idol-Deities*, that they Tithed the very *Spoyls* of their *wars* to them, and built and endowed a Temple to *Diana* with Lands, and Tithes out of their own Lands and Eſtates for ever. Which ſhall for ever ſilence and ſhame thoſe Chriſtian Army-Officers, Souldiers, *Templers* and *Hoſpitalers*, who would exempt not only their Spoyls, but their Lands and Eſtates from all Tithes to God and his Miniſters becauſe they are Souldiers, and pretend to fight for their Defence.

7ly. This Reaſon, that they ſhould enjoy not only their own but our Miniſters Tithes, becauſe they are an *Army of Preachers and Prieſts*, and more Officers, Souldiers in the preſent Army *Preachers* or *Speakers* (as they phraſe them) than ever in any Army in the world before, hath frequently minded me of that ſaying of (*e*) *Pope Gregory* the firſt (which famous (*f*) Biſhop *Jewel* much inſiſted on) concerning *Antichriſt*. *The King of Pride* (Antichriſt) *is at hand, and which is an horrible Thing to be ſpoken,* **Sacerdotum eſt præparatus Exercitus,** *an* **Army of Prieſts** *is prepared to gard and uſher him in.* Certainly I never heard nor read of ſuch an *Army of Prieſts* (as our Army now is, before; wherein there are not only ſome *hundreds of diſguiſed Popiſh Antichriſtian Prieſts and Jeſuites* (as moſt wiſemen conceive) under the diſguiſe of Souldiers) *preaching, venting,* many *notorious Errors, Blaſphemies and Antichriſtian Tenents,* to infect the Army and Nation too, but many preaching *Colonels, Captains, Officers, Souldiers* of all ſorts, not a preaching *General* (as ſome ſay) too; And among

e Lib. 4. Epiſt. 38.

f In his Expoſition on 2 Theſſ. 2. p. 116.

mong others, one of theſe *Army-Preachers* not long ſince publiſhed a Book with this Title: **Antichriſt within us**; by *John Spittle-houſe*, **a member of the Army**: printed at London, 1648. which intimated to me at firſt ſight, that *Antichriſt was in the Army*: and truly if they proceed (as *Canne* would have them) to *uſurp our Miniſters Office, Rectories, Glebes, Tithes, Churches* to themſelves, and Suppreſſe our *Miniſters, Churches, Pariſhes, as Antichriſtian*; I ſhall then juſtly ſuſpect, and others will confidently conclude, they are the very *Army of Prieſts* prophecied of by *Pope Gregory*, who ſhall forcibly uſher and bring in *Antichriſt* the *King of Pride* (who (*a*) *exalteth himſelf above all that is called God or Worſhipped*, that is, above *Kings, Lords, Parliaments*, and all Civil and Eccleſiaſtical Powers whatſoever, as (*b*) *Expoſitors* reſolve) into our *Church*, and re-eſtabliſh him in his Throne.

a 2 Theſſ. 2. 4

b See Dr. Abbot, Dr. Beard, Dr. Squire of Antichriſt, and Dr. Sclater on that place.

8ly. I never read in the Old Teſtament or New, that Chriſt Authorized, Commiſſioned or ſent out any *Captains*, or *Souldiers* to *preach the Goſpel*, or made choyce of ſuch to be his *Apoſtles* and *Miniſters of the Goſpel*: Surely had this been a part of their duty as *Chriſtian Officers and Souldiers*, *John Baptiſt* Chriſts *forerunner* would have inſtructed thoſe (*c*) *Souldiers* who came purpoſely to and demanded of him: **what ſhall we do?** in another manner than he did; and ſaid unto them; *Go and preach the Goſpel, and inſtruct the ignorant Souldiers and people publickly where ever you quarter*: in the firſt place; and then, *Do violence to no man, and accuſe no man falſly, and be content with your wages*: The only precepts he gave them; Which our Army-Officers and Souldiers ſince they turned Preachers have much forgotten and neglected: I read of 2. devout *Centurions* in the New Teſtament eminent for their faith, piety, Charity, and of one *devout Souldier*; yet neither of them a publick Preacher: The firſt of theſe *Colonels* or *Centurions* (*d*) *built a Synagogue for the Jews and others to meet and preach in* who were Prieſts and Miniſters; but I read not he ever preached in it publickly himſelf. The latter (*Centurion*) is thus characterized, Acts 10. 1, 2. *That he was a devout man, and one that feared God with all his Houſe, which gave much Alms to the people, and prayed to God* **continually**: but doubtleſſe he never preached, for then it would have been there recorded,

c Luke 3. 14.

d Luke 7. 2, to 11.

recorded, that he *preached continually* as well as prayed: Yea, he was so far from this, that when the *Angel of God came to him in a vision*; he sayd, *Thy Prayers and thine Alms* (not thy preaching, therefore he preached not at all, or if he did God accepted it not, but disliked it as against his word and will) *are come into remembrance before God: And now send men to Joppa and call for Simon Peter,* **he shall tell thee** *what thou oughtest to do.* "Whereupon he presently sent two of his Servants, and "**a devout Souldier** continually waiting on him (but not "on preaching) for the Apostle *Peter* to preach to him, "his Friends and Family; who repairing to him, *Cornelius* "goeth forth to meet him, falls down at his feet, worship-"peth him, talks with him, brings him into his House, "where many were come together; relates his vision to "*Peter* (mentioning again his Prayers and Alms, but not "his preaching) concluding thus: *Now therefore are we all "here present before God* TO HEAR (not preach) *all things "that are* COMMANDED THEE *of God*; Whereas some Centurions, Colonels, Captains and Souldiers of this Age, if *Peter* himself should come to their *Assemblies* or *Quarters*, would be readier to teach and preach to him, than to hear him, and apter to be his *Teachers* than *Auditors*, as these only were: After which *Peter preached to him and his company*; I find another sort of Captains and Souldiers in the New Testament (*b*) "Who went out and apprehended our Sa-"viour Jesus Christ, mocked him, derided, crowned his "Head with Thorns, stripped him of his Rayment, put "him on a purple Robe, bowed their Knees before him in "scorn, saying, *Hayl King of the Iews*, blindfolded, and "then strook him with their hands, and bade him prophe-"cy who smote him: guarded him to his Tryal, carried "and nayled him to his Crosse, crucified him between two "Theeves, pierced his side with a Spear, gave him Gall and "Vinegar to drink, parted his Garments amongst them, cast "lots upon his Vesture, and would have broke his Legs "but that he was dead. After which they watched and "guarded his Sepulchre; took large Mony of the Priests to "smother the truth of Christs Resurrection by reporting a "Lye, that his Disciples came and stole him away whiles they

b Matth. c. 26, & 27, & 28. Mar. 14, & 15. Luk. 22, 22. John 18, & 19.

"they were aſleep; who TOOK the mony and did as they "were taught;" and are branded for ever with this Epiphomena, **Theſe things therefore the Souldiers did.**

"After which ſome of this rank of *Officers* and *Souldiers* by "(a) *Herods* command killed *James* the Brother of *John* a Acts 12. 1,&c
"with the Sword, apprehended, impriſoned, chained, and 12.
"moſt ſtrictly garded the Apoſtle *Peter*, in order to put him
"to death the next day; but that the Angel of God miracu-
"louſly delivered him. Others of them (b) apprehended, b Acts 21. 32,
"bound, and would have ſcourged *Paul*; garded and car- 32, 33, &c.
"ried him from priſon to priſon; and when he was ſent c. 22. 24, &c.
"Priſoner to *Rome*; when the ſhip was wracked, and their c. 23. 23, &c.
"lives ſaved only for *Pauls* ſake, *they gave the Centurion coun-* to 35. c. 27, &
"*ſel to* **kill Paul**, and all the other Priſoners, leſt they 28.
"ſhould eſcape from them by that wrack. Theſe Souldi-
ers no doubt were truly *Antichriſtian*; and if the (c) *Tree* c Matth. 12.
may be judged and known by its Fruits, and Souldiers by their 33. Luk. 6. 43,
Actions and Intentions, I doubt there are far more of this 44.
later ſort than of the firſt in this Age, and if *John Cannes Voyce from the Temple* be imbraced for Goſpel in every point by the whole *Army*, no doubt they will then be all of this later rank, not the *Miniſters* and (d) *Soldiers of Jeſus Chriſt, but* d 2 Tim. 2. 3.
of *Antichriſt* alone; and the (e) *Crucifiers of Chriſt* again in his e Hebr. 6. 6.
faithfull Miniſters and Members; which I deſire them all ſadly to conſider.

9ly. Admit them to be made *Kings and Prieſts to God the Father by Chriſt*, in a ſpiritual ſence, as (a) *all the Elect Saints* a Rev. 1. 5. 1
of God are; will it thereupon follow, that they may all Pet. 2. 5, 9.
lawfully preach in publick, adminiſter Sacraments, and exerciſe the proper Function of Prieſts and Miniſters? If ſo, then by the ſelf-ſame reaſon, they *may all lawfully* exerciſe the office and power of *Kings*, as well as of Prieſts (as ſome of them do in the higheſt degree beyond all Preſidents of any our Kings before them) and ſo under pretext of ſuppreſſing our *Monarchy*, and one ſole King as dangerous and pernicious; we ſhall have now no leſs than an whole *Army of Kings* to rule and reign over us, and to engroſs not only all the old *Kings Lands and Revenues*, but the greateſt part of the Peoples far ſurmounting of a *Million* or two each year

in

in Contributions and Exciſe to ſupport their new *Royal State and Dignity*; as well as an *Army of Prieſts*, who have and would ſwallow up our whole *Churches Revenues, Glebes, Tithes, Patrimony*, and our Miniſtry too, for to ſupport their new *Evangelical Prieſthood*; that ſo they may reſemble both Chriſt and *Melchiſedec* in their *Kingly and Prieſtly Offices* united in one Perſon; though not in the Title of their Kingdom as the Apoſtle interprets it, Hebr. 7. 2. *being by Interpretation* KING OF RIGHTEOUSNESSE, *and after that alſo, King of* SALEM, *which is* KING OF PEACE; which Souldiers who make a gainfull Trade of War and Rapine delight not in.

1oly. I do affirm, and will abide by it, that ſince the time ſome *diſguiſed Popiſh Prieſts, Jeſuits, Sectaries, Hereticks, Anabaptiſts* and other *Seducers* (rather than the Lord) drew out the heart of ſome *Souldiers* and other *Mechanicks* (in truth or diſguiſe) publickly to preach, the People of this Common-wealth, have had more abominable, falſe, damnable, atheiſtical, *Antichriſtian Hereſies*, Errors, Blaſphemies, New Opinions, and old exploded *Heterodox Hereſies and Tenents of all ſorts whatſoever againſt the very Eſſence, Nature, Attributes of God himſelf, the three ſacred Perſons in the Trinity, the Old and New Teſtament, Law, Goſpel*, all the fundamental *Articles of Faith and Salvation*, the Sacraments, Miniſters, Ordinances of God; *and practical publick, private Duties of Piety and Chriſtianity*, under the Names and ſpecious Titles of *New Lights, and glorious Diſcoveries of Chriſts Kingdom*, broached by *Souldiers* and *Lay-Preachers*, than in all the times ſince the Goſpel was firſt preached in this *Iſland*, and more than ever any one Age, Church, Nation, or all our Miniſters put together ſince the Creation till now were guilty of, and theſe publickly averred both in *Preſſe* and *Pulpit*, and the Authors of them exempted from any corporal or pecuniary puniſhments, by the *Civil Magiſtrates*, by the avowed (*a*) printed Poſitions and *Propoſals of the General Council of Army-Officers and Souldiers* in ſundry Papers. For full and infallible proof whereof, I ſhall remit the Reader to Mr. *Edwards Gangrenae*, the *Catalogues of the Hereſies, Blaſphemies, Errors*, collected by the *London* and *Devonſhire* Miniſters, the *Stationers Beacon fired, and New Law*, p. 78, 97. Which ſtiles *Heaven, Hell,*

(*a*) See Col. Prides Beacon quenched.

Hell, the reſurrection of the Fleſh, a Dream of our Preachers; The *Hiſtory of the Scripture an Idol, &c.* And all this by the malice of Satan, the underhand practices of *Jeſuites* and our Popiſh Adverſaries to defame, ruine our *Church, Miniſters, Religion,* ſeduce thee to *Popery, Atheiſm,* and reduce us back to the *Antichriſtian Tyranny of the Sea of Rome,* as I have largely manifeſted in the fifth Chapter. Whereas *Canne* cannot charge our *Parochial Miniſters and Presbyterians* with any ſuch *Blaſphemies, Hereſies, Errors,* as thoſe he pleads for are guilty of in the higheſt degree, nor with thoſe Jeſuitical, treacherous, perfidious, ſacrilegious, unclean, beaſtly ranting, unrighteous, prophane, atheiſtical Innovations, Practices, Rapines, Uſurpations, as they have plunged themſelves into over head and ears without any Conſcience or dread of God or Man.

11ly. "What, that more true Light and glorious Diſco-"veries of Chriſt and his Kingdom made known to the "people of this Common-wealth within theſe 10, or 12. "years by the publick preaching of ſome Souldiers and "Laymen, exceeding all the Nations Miniſters ever made "known unto them before, are, is concealed by *Canne,* and unknown to me or others, unleſs it be the flat atheiſtical denyal of God, of Chriſt and all his Offices, of the Holy Ghoſt, Scriptures, Sacraments, all publick Ordinances in the Church, of all Kings, Princes, Parliaments, lawfull Magiſtrates, Laws, Oaths, Vows, Covenants, Proteſtations, Engagements, by many of them in their words, writings, and *moſt of them in* (*a*) *their works,* with their Jeſuitical poſitions, plots, practices, recited in the fifth Chapter. And if theſe be not true (*b*) *infernal Darkneſſe,* and clear inglorious Diſcoveries of (*c*) *Antichriſt and his Kingdom in the higheſt Degree,* that ever yet appeared amongſt the people of this *Common-wealth,* let the fifth Chapter, with the poſitions and practices themſelves, compared with the Old and New Teſtament, determine.

a Titus, 1. 16.

b 2 Pet. 2. 1, 2.
Acts 26. 18.
c 2 Theſſ. 2.

12ly. The decrying of our *Univerſities, Colleges, Schools of human Learning, Innes of Court,* and ſome mens endeavouring to ſeiſe upon their Lands and Revenues for the *Armies* uſe, is no doubt a *Jeſuitical* Papal plot, to extinguiſh the light of

our

our Knowledge both Divine and humane, by puting out the Eyes of our Nation, that so Jesuitical Popish darkness might over-spread our Church and State; and so *the (a) blind leading the blind in both, they must fall into the Pit* of Destruction in a moment. It is storied of (b) *Julian* (that blasphemous Apostate, and professed Enemie of Christ and Christian Religion) "That he suppressed all the Schools of Christi-"ans, prohibiting by general Laws and Decrees, that any "should profess, practice or study any Arts or Sciences in "any Schools, that so they might become and remain Ide-"ots, without learning, and so be insufficient and unable "to preach the Christian Faith, oppose or refute any Pa-"gan or other Errors, Blasphemies against the true God "and his worship, devising by all means possible (whereof "this was one of the Principal) TO MAKE WAR "AGAINST JESUS CHRIST, and extirpate Christiani-"ty, without shedding any Christian blood; finding by "experience, that the Christian Faith and Christians were "greatly increased by the torments and blood of the Mar-"tyrs: So that bloody Apostate from and Persecutor of "the Christian Faith (c) *Lucius* the Emperour, as he rui-"ned the Churches, Temples he commanded to be built for "Christ, cast out of his House, Service and all Offices and "place of Command whatsoever he that was a Christian, "commanded all those Christians to be slain who would "not adore his Idols, prohibited all Assemblies of Christi-"ans either for worship or consultation; so he was such an "Enemy to Learning, that he named the same (as some "do now) **A Poyson and common Pestilence and the "Overthrow of Common-wealths**; and especially **the "knowledge of the Laws**: And thought no vice worse "became a Prince **than Learning**, **because he himself was "unlearned**; and thereupon prohibited Schools and Meet-"ings for Instruction: Whereas on the contrary (d) *Constan-"tine the Great*, and all other Godly prudent Christian "Emperors, Kings and Princes, founded Schools of Learn-"ing and Universities in all places, encouraged and ad-"vanced learned men of all Arts and Professions, especi-"ally Divines, Lawyers, and Philosophers; well knowing that

a Mat. 15. 14.
b Eutropius, Grimston in his Life, Theodoret, Nicephorus, l. 10. c. 3, 4, 5, 24, 25, 32, 33. Mr. Fox, Baronius, Spondanus, and others. Centur. Magd. 4. c. 3, 14. Col. 114, to 120, 143[8], 1439. Nazianzen Orat. 2. in Julianum, Ambros. Epist. l. 5. Ep. 29. Zozomen l. 5. c. 22. Rushamus, l. 1. c. 28.
c Eusebius, Eccles. Hist. l. 8. c. 13. l. 10. c. 8. Eutropius, and Grimston in his Life. Fox Acts and Monuments, vol. 1. p. 113. Bishop Jewels Sermons, p.
d See Eusebius in vita Constantini: Bacons Advancement of Learning: Mr. Edward Waterhouse his Apology for Learning and Learned men.

that Learning was the principle meanes to promote Religion, and the glory, honour, wealth and greatneſs of any Nation, more neceſſary than any Arms or Souldiers, and the chief means to preſerve them from Idolatry, Superſtition, Confuſion, ruine. We may therfore clearly diſcern whence the preſent Outcries againſt our *Univerſities, Inns of Court, Schools of Learning, and all human learning proceed*, even from deſperate *Apoſtates* from true Religion and Gods Church, and thoſe who would erect a New *Babel of Confuſion* amongſt us in Church, State, and thereby build up the demoliſhed walls of the *Romiſh Jericho* within all our Dominions: For proof whereof, I ſhall tranſcribe this notable paſſage of our famous learned *Biſhop Jewel* in his Sermon on *Joſhua* 6. in his works in Folio, p. 167, 168. which is very pithy, learned and ſatisfactory, omitting all others.

"Now to ſtay the reſtoring of *Jericho*, many good waies "may be deviſed. The 1. **maintenance of Schools and "Learning.** That Learning and Knowledge is able to hin- "der the Building of *Jericho* is ſo plain that it needeth no "ſpeech. In the time of *Moſes* Law, *Aaron* the great Bi- "ſhop and High Prieſt had written in a Tablet before his "Breaſt, **Doctrin and Truth**; not only *Learning*, but alſo "*Truth*; whereby was meant, that neither ought to be with- "out the other For, as *Learning* is dangerous and hurtfull "(in ſome caſes) without *Religion*: **So is Religion unable "to defend it ſelf, & to convince the Gain-ſayers without "Learning.** For this cauſe the *Heathen* when they erected "Temples in honour of their Gods, they did alſo build Li- "braries, that is, places to keep Books, that by ſuch means "their Prieſts might grow in Knowledge, and be better able "to perſwade others to their Religion. *Strabo* of the *Sinprin- "cians*, that they built a Temple in honour of *Homer*, and "joyned thereto a Library. *Auguſtus* the Emperor built a "Temple, and alſo a Library in the honour of *Apollo*. *Tra- "janus* in like manner built a Library, and called it *Ulpia*, "after his own name. At *Rome* in the Capitol, where all the "Gods had a Solemn place for to be worſhipped in, there "was alſo placed a Library. *Athens* was a famous Univerſi- "tie, and had many Colleges and Schools of Learning,

" *Academia, Stoa, Lyceum, Canopus, Prytanneum, Tempe, Cy-*
" *noſura* : in which places were divers Sects of *Philoſophers*.
" Such were in *Perſia*, the *Wiſemen*, whom they called *Magi* :
" in *Babylon* the *Chaldees*, in *India Brachmanes*, in *Æthiopia*
" *Gymnoſophiſtæ* : in *France* and *England Druides*: and others in
" other Countries. **In all times** the Kings and Princes
" which **did ſet forth Religion, were alſo Builders of**
" **Schools and Colleges, and Advancers of Learning.**
" The people of *Iſrael* were never in better ſtate, (as *P. Pha-*
" *gius* a learned man noteth out of their Story) than when
" they had in every Town and Village *Batbe chenſioth*, and
" *Batbe medraſchoth*, that is, *Synogogues* wherein they aſſemb-
" led together, and places to preach in. The ſame *Phagi-*
" *us*, relateth of *Hieruſalem*, that there were in it **more than**
" **four hundred common Schools and Synagogues** where-
" in the Law of God was taught. The Patriarch *Jacob* was
" called *A Miniſter of the Houſe of Learning*, becauſe he ap-
" plyed himſelf to the knowledge of the Law of God, and
" to Godlineſs. The Prophets of God had **their Schools**
" to breed up under them ſuch as might after their death
" draw the people from Idolatry, and reſiſt the *falſe Pro-*
" *phets*. They which were ſo taught by them were called *the*
" *Sons of the Prophets*. *Samuel* taught in ſuch ſort at *Rama*:
" *Elias* and *Elizeus* the Prophets, taught the Law of God
" beſides *Jericho*. St. *John* the Evangeliſt taught at *Ephe-*
" *ſus*, and *Euſebius* reporteth out of *Philo*, that St. *Mark* had
" at *Alexandria* ſundry Scholars which gave themſelves to
" reading, and reaſoning and expounding of the Scriptures.
" Others did the like at *Antioch*, and at other places. Out
" of ſuch Schools it pleaſed God to take many excellent
" men, and place them in his Church, as *Origen, Tertullian,*
" *Cyprian, Lactantius, Arnobius, Baſilius, Nazianzenus, Chryſo-*
" *ſtomus, Hieronimus, Ambroſius, Auguſtinus*, &c. **who were**
" **brought up in all kind of Learning**, and became ſhining
" Stars, and brought Lights in the Houſe of God, **notable**
" **Defenders of Religion, Overthrowers of Idols,**
" **and Confounders of Hereticks.** Chriſtian Princes herein
" have witneſſed their Zeal in ſetting forth the Glory of
" God. After *Charles the Great* had made his notable *Con-*

queſts

"queſts (let our Conquerors remember it) he erected
"five famous Univerſities, one at *Paris*, another at *To-*
"*louſe*, another at *Papia*, another at *Padua*, and another at
"*Prague*: (to which our King (*a*) *Alfred* founder of out fa-
"mous Univerſitie of *Oxford* with the founders of all the Col-
"leges therein, and of the Univerſities of *Cambridge*, *Dublin*,
"and thoſe in *Scotland*, to omit thoſe Univerſities in *Germany*,
"*Spain*, *Portugall*, *Poland*, *Denmarke*, *Sweden*, *Hungary*, and o-
"ther Parts of *Italy* and *France*, mentioned by *Heylen* and o-
"thers, might be added:) (*b*) "*Suidas* reporteth of *Leo* the
"Emperour, That when *Leo* on a time commanded *Eulogius*
"a *Philoſopher* ſhould have his *Princely reward*; a *Noble man*
"of the Court, ſayd: (as ſome do now of our Univerſities
"and Colleges) Lands and Revenues) **that that money**
"**would be better imployed for the maintenance of Soul-**
"**diers.** *Nay*, (ſaith he, and ſo all wiſe men now) *I would ra-*
"*ther it might be brought to paſs in my time*, **that the wages**
"**which are now beſtowed upon Souldiers might be given**
"**to maintain Philoſophers.** (*c*) *Alexander Severus*, ſo high-
"ly eſteemed that notable famous **Lawyer, Ulpian**, that
"when certain of his **Soldiers** ran feircely upon *Ulpian* to
"ſlay him, the Emperor ſtept forth, and ſet himſelf between
"the body of *Ulpian*, and the fury of **his Souldiers**, and
"covered him with his own Robes, that **the Souldiers**
"might know how carefull he was for the good eſtate of
Ulpian: "(Let our Souldiers who hate and ſtudy to ſuppreſs
Philoſophers, Scholars, Lawyers, conſider theſe two laſt
Stories:) "And alſo for the contrary; ſuch as have prac-
"tiſed cruelty upon learned men, and have hated knowledge
"were worthily diſcommended in the Stories of all ages;
"He inſtanceth in the wicked Apoſtates, *Julian* and *Licinius*,
"forecited examples. The like is reported of *Caligula*, *Cara-*
"*calla* and *Domitianus*, that either they utterly hated all man-
"ner of Learning, or had ſome ſpecial malice againſt the
"writings of ſome one notable man, and therefore ſought
"to deſtroy them. Such was **the policy of Satan, ſo**
"**thought he to get the upper hand, and to reſtore again**
"**his wicked Jericho.** And were theſe the Practices of Hea-
"then Princes only? **may not we remember the like at-**

a Aſſer Menevenſis in his life, Camdens Britannia: Oxford Univerſitie and Cambridge.

b Suidas in Leone.

c Charion. Chron. l. 3. Alexander Severus.

Note

"tempts wrought in our dayes? who will call to mind "the time that is not far paſt, ſhall find **that this ignorant "Jericho had many friends**: (and hath it not now as ma- "ny and the ſame?) who by all means drew men from know- "ledge; they gave Liberty rather to do any thing, than to "ſeek underſtanding; and yet ſuffered rather the uſe and "reading of fabulous and unclean writers than of the Holy "Scripture, and Books which carried fruitfull inſtruction. "Good Letters to increaſe knowledge are not to be neglect- "ed. **Such as preſume of Gods Spirit over-boldly**, that "without endeavour to uſe the wholſome means which God "hath left unto his Church, they ſhall and doe **by ſpecial "inſpiration**, underſtand his will, **do tempt God**. He adds "much more.

In brief, learning, knowledge in Arts, Tongues, Hiſtories of all ſorts, and in the Laws, Governments of former ages, are ſo abſolutely neceſſary for the right underſtanding and interpretation of the Scriptures, and good Government of all Common-wealths and Kingdoms, that without them there neither will nor can be any true *Religion*, ſound *Knowledge of God*, his word, or works, nor orderly Government, Humanity, Civility, Navigation, or Commerce almoſt in the world; and men deprived of it will be little different from Beaſts, as appears by the brutiſh Sottiſhneſſe, Barbarouſneſſe, Savageneſſe, ignorance of the illiterate *Indians* in *America*, and of ſome other African and Northern Nations, voyd both of Religion, Government and Humanity it ſelf, becauſe deſtitute of Learning, as *Purchas* his Pilgrimage, Mr. *Hackluits* voyages, *Peter Martyrs* Indian Hiſtory, *Mercator*, and others record. Hereupon our antient Anceſtors were ſo carefull of Learning, Religion, Miniſters, Scholars, Lands, Eſtates, Tithes, that they placed them in the very front of all thoſe antient *Laws, Liberties, Cuſtoms* which they claimed, enjoyed, and preſented to *William the* (pretended) *Conqueror upon Oath in the 4th. Year of his Reign*, who ratified them in Parliament, without the leaſt Alteration or Diminution, to his eternal Honour, and the great contentment of the whole Nation, whoſe affections elſe he would have loſt, to the endangering of his new acquired *Royalty*,

as

as I have proved in the (*b*) 2*d. Chapter*. Which our New pretended *Conquerors*, may do well to conſider. And ſo I proceed to my concluding Aſſertion.

b Hoveden, Annal. pars poſt. p. 601. Mr. Selden, ad Eadmerum Notæ, p. 173.

CHAP. V.

I Am now arived at the fifth and laſt Propoſition, *That the preſent oppoſition and endeavoured abolition of Tithes and all other coercive maintenance for Miniſters, proceed not from any real grounds of Piety or Conſcience, or any conſiderable real Inconveniences or Miſchiefs ariſing from them, but merely from baſe, covetous, carnal Hearts, want of Chriſtian Love and Charity to, and profeſſed enmity and hatred againſt the Miniſters and Miniſtry of the Goſpel; and from a Jeſuitical and Anabaptiſtical deſign to ſubvert and ruine our Miniſters, Church and Religion; the probable, if not neceſſary conſequence of this infernal Project, if it ſhould take effect. Which would prove the* * *eternal Shame, Infamy and Ruine of our Nation, not its Glory and Benefit.*

* See Peter Martyr, in lib. 2. Regum Comment. c. 5. p. 240.

The firſt part of the Propoſition is ſufficiently manifeſted by the premiſes, wherein I have anſwered all Objections from pretended Grounds of Piety, Conſcience, and ſurmiſed Inconveniences or Miſchiefs made againſt Tithes, diſcovering them to be mere Impoſtures, and falſe *Surmiſes*, and the principal Objections againſt them are, that *they are Jewiſh, Popiſh*: And *Iohn Canne* in his *Second Voyce* from the *Alehouſe* (for ſurely it came from thence, not from the *Temple*) to ſhew his skill in Divinity moſt impudently aſſerts, *That payment of Tithes is* a **Sin two wates againſt the ſecond Commandement**, 1. *In it ſelf, as being Iewiſh and Superſtitious, giving honour to the wayes and deviſes of Antichriſt. This way of Maintenance by Tithes being a Popiſh Cuſtom, impoſed by the Popes Authority, &c.* 2ly. *As paid to an unlawfull and Antichriſtian Miniſtry*, &c. Surely a *Lyer* ought to have a good Memory; He confeſſeth, p. 15. *That Tithes were paid by Abraham, vowed by Iacob, and preſcribed by God himſelf in the Ceremonial law.* Therefore neither Jewiſh, nor Popiſh, nor Superſtitious, nor a Sin againſt the 2d. Commandement: elſe *Abraham* in paying, *Iacob* in vowing, *God* in preſcribing,

the

the Iſraelites in paying them, ſhould tranſgreſſe this Commandement, and commit a Sin againſt it. I would demand of this *Canne*, how he can reconcile theſe his palpable Lyes and Contradictions unbecomming him who profeſſeth himſelf a true *Miniſter of the Goſpel*. 1. How Tithes can be merely Jewiſh, ſince paid by Gods direction and approbation, by *Abraham the Father of the Faithfull*, and that to *Chriſt himſelf*, in the ſhape of *Melchiſedec*, and preſcribed by Gods own ſpecial Precept? 2ly. How any thing commanded by God, even when the 2d. *Commandement* was given, recorded in the ſame Canonical Books of Scripture with it, practiſed by Gods ſpecial command by all his true Saints under the Law, and generally in all Chriſtian Churches under the Goſpel, as I have proved; can poſſibly be, *a Sin againſt the 2d. Commandement in it ſelf*? and whether it be not direct *Blaſphemy* in him thus confidently to aver it, in making Gods very Commandements to fight one againſt another, and to command one thing as a *Duty* in ſome Texts, and condemn it as a *Sin* and damnable *Superſtition in another*? 3ly. How Tithes if truly and orignally *Iewiſh*, can yet be truly and originally *Antichriſtian, Popiſh, and the Popes device*, many thouſand years after Tithes firſt Inſtitution and cuſtomary payment? Till he can ſatisfactorily reconcile theſe apparent contradictory Aſſertions, or publickly recant them if he cannot, all the world muſt accompt him for an *Antichriſtian Miniſter and Lying Impoſtor*, his Voyce, **the Voyce of him that reproacheth and blaſphemeth** both God and Men, Pſal. 44. 16. and confeſs there is no ground at all in Piety or Conſcience againſt *Tithes*, or their payment, but grounds both of *Piety* and *Conſcience* for them, as I have proved; eſpecially for our Godly Miniſters and Preachers of the Goſpel (for whom I only plead) whoſe Calling being of unqueſtionable *Divine Inſtitution*, notwithſtanding all *Cannes Alehouſe* Arguments againſt them (not worth a *Canne*) and to *continue in the world to the very end thereof, and the conſummation of all things, by Chriſts own reſolution*, Matth. 28. 20 Epheſ. 4. 10, 11, 12, 13. they may and ought by *Divine* and *Human Laws*, to enjoy their Glebes and Tithes ſo long continued, maugre all the malice, power

of

of their violent Oppugners, and will do ſo when they and their Poſterities ſhall not have ſo much as a Name or Being upon Earth or in Heaven (unleſs they repent) notwithſtanding they were juſtly taken from Popiſh *Fryers*, *Abbots*, *Priors*, *Lordly Prelates*, (of *mere popiſh Antichriſtian Inſtitution*, not *Divine*,) when their very *Orders* were ſuppreſſed, as *mere Uſurpers*, *Encroachers of the Miniſters Rights*, *Rewards* alone, for their pains in preaching, exerciſing their Miniſterial Function in their reſpective Pariſhes, not in *Abbies*, *Cathedrals*, (no Pariſh-Churches for the people to reſort unto) to *which by the* (*a*) *Popes Bulls*, *they were unjuſtly appropriated heretofore*.

a See Mr. Seldens Hiſtory of Tithes.

To clear this Propoſition more fully in all its branches, I have obſerved, that there are five ſorts of perſons of late, very buſie, active both againſt our Miniſters tiths and callings too.

The firſt are *Souldiers*: The 2d. *Anabaptiſts*, *Dippers*, *Quakers*, with other late *blaſphemous Sectaries* and *Hereticks*: The 3d. prophane, covetous Earthworms, and Atheiſtical Wretches; who ſay in their Hearts, and ſometimes boldly profeſs, not only by their Lives, but with their Tongues in this lawleſs Age, *There is no GOD*. The 4th. prophane, ignorant, cheating *Prognoſticators* and *Aſtronomers*: The 5th. *Jeſuites*, *popiſh Prieſts and Romiſh Emiſſaries*, ſent from all parts to ruine our Miniſters and Religion.

For the firſt, they are either Officers and Common Souldiers, and thoſe, either ſuch who have gained or purchaſed Lands ſince the Wars, lyable to Tithes; for ſuch who have no Lands at all, and ſo not of preſent Ability, Capacity to pay Tithes. Thoſe who have any purchaſed Lands lyable to Tithes, are now ſo fierce againſt them, (for ought I can diſcern) not out of any grounds of *piety* or *Conſcience*; but, either out of an unworthy, covetous, degenerous, ſordid diſpoſition, to eaſe themſelves and their Heirs from this juſt antient Debt, yea a charge of Tithes upon their *New cheap Purchaſes*, and gain them as an *Over-plus* into their Bargains, to improve their *Purchaſes* to an higher value; the caſe of ſuch of them who approve of our Miniſters, our publick *Ordinances*, and are no *Speakers*, *Anabaptiſts*, *Sectaries*. Or elſe a like avaritious Diſpoſition, mixed with and heightned by

by a profeſſed Enmity, Malignity againſt the very Perſons, Calling of our *Miniſters*, whom they uſually revile by the names of *Baals Prieſts*, *Black Coats*, Antichriſtian *Locuſts*, *rotten*, *corrupt Clergy-men*, *Seditious*, *Factious Varlets*; and all other raying *Epithites*, which *Lilly* in his late *Almanacks* and *Scurrilous Pamphlets*, hath furniſhed them with, which they much magniſie. This is the Caſe of ſuch *Sword men*, who are above, or againſt all *Ordinances*, Duties publick or private: or *Antiſcripturiſts*, *Antitrinitarians*, *Anabaptiſts*, *Seekers*, *Quakers*, Aſſerters of the *Souls mortality*, as riſing from and dying with the body; of all their ordinary unordained *Speakers*, *Preachers*, infected with any other *erronious*, *heretical*, *or blaſphemous opinions*; of all diſguiſed *Jeſuites*, *Prieſts*, *Papiſts* under the *Profeſſion* and *Name* of *Souldiers*. Thoſe who have no Lands liable to *Tithes*, petition and ſpeak againſt them; either meerly to pleaſe their *Superior Landed-Officers*, for fear of being caſhiered by them; or becauſe they are infected with *Anabaptiſm*, *Jeſuitiſm*, *Errors*, *Blaſphemy*, *Schiſm*, *Arianiſm*, *Atheiſm*, *contempt of all publique Ordinances*, *Duties*, *and a bitter Enmity againſt our Miniſters Perſons*, *Callings*, *or Intruders into their Office* (as well as into moſt other Profeſſions) without any *Lawfull call*. Theſe, in my Obſervation (and I appeal to every of their own Conſciences in the preſence of the *Searcher of all hearts*, *for the truth* of it) are the only true Grounds, Motives of any Officers or Souldiers preſent ſtickling oppoſition againſt Tithes and Miniſters, ariſing from within them, as they are private perſons. And theſe unchriſtian Grounds, ſeconded with the open or under-hand ſollicitations of their Anabaptiſtical, Heretical, Schiſmatical, Jeſuitical, Aſtromatical Friends and acquaintance out of the Army; backed with a moſt impious, wretched, Sacrilegious Policy to pleaſe the ſimple oppreſſed, deluded *Country people* in diſcharging them at preſent from the payment of *Tithes* to their *Miniſters*, that ſo they may *augment their Taxes to the full value of their aboliſhed Tithes*, *to ſupport themſelves and the Army the longer in a body*, *to uphold their Supream encbroached Powers*, *preſerve*, *encreaſe their New Purchaſes*, *Eſtates*, *depending wholly upon the New Law and Title of the longeſt Sword*, are in my apprehenſion the only true

* See John Cannes Voyce p. 27. Mr. Edwards Gangrenaes, and Lillyes Ephemeris, 1650.

true cauſes why the *General Council of Officers of the Army*, with the *Souldiers* under them, by their directions, as a New *created All-ſwaying Military Corporation*, have ſo oft appeared publickly againſt our *Miniſters Tithes* to aboliſh them (and their Miniſtry by neceſſary conſequence with them) which all other Opponents (being inconſiderable) were never able to effect, but by their armed power. Theſe are all the real principles of *Piety, Conſcience* (if they deſerve the Title) I could ever yet find amongſt them; engaging the *Army-Officers* and *Souldiers* againſt *Tithes*, which how inconſiſtent they are with the real profeſſion, or grounds of *Chriſtianity, Piety, Conſcience, Juſtice, Sainſhip*, let their own Conſciences and the world reſolve; and what Cenſures, Execrations, Judgements they may in Juſtice expect from God, for ſuch a *Sacrilegious Rapine*, as they intend upon theſe *carnal, impious, atheiſtical grounds, policies, hypocritically gilded over with the paint of Conſcience*, Reformation, *Religion, Propagation of the Goſpel, &c.* which makes the Deſign more deteſtable both to God and all good men.

The ſecond ſort of *Tithe-Oppugners* are profeſſed *Anabaptiſts, Dippers, Seekers, Quakers, and other blaſphemous Sectaries and Heretiques*, lately ſprung up amongſt us, many of which have *crept into the Army* for their *greater ſecurity*, and the better accompliſhment of their dangerous deſtructive Deſigns againſt our eſtabliſhed Government, Magiſtrates, Laws, but eſpecially againſt our *Religion, Church, Miniſters, Miniſtry, their Tithes* and *Glebes*. Scarce one of a thouſand of theſe poor *Sneaks* were of ability to pay any *Tithes* of late; and thoſe of this prevailing Faction, who have crept into *Sequeſtrations, Offices, Imployments* of late, and thereby gained any Eſtates, for the moſt part, have enriched themſelves by ſequeſtred *Tithes, Glebes, Biſhops, Deans, Chapters Lands and Revenues*, which theſe hungry *Harpyes* have moſt greedily preyed upon, not out of any real grounds of *Piety* or *Conſcience* (as they pretend) which I could yet ſeldom or never find in any of them; but out of an unſatiable greedy (a)HOLY HUNGER OR THIRST (in the Poets ſence) after *Gold, Gain, Spoyl, the Revenues of our Church*, and an implacable bitter Enmity againſt our *Miniſters* Perſons, Callings; whether *Preſbyterians*

(a) Quid non Mortalia pectora cogit AURI SACRA FAMES.

terians (the chief *Butt* against whom their Malice is bent) or *Independents* of a more moderate strain; whose *Ministry* is the main *Fort* they level all their present power against, to *raze it even to the very Foundation*; now prosecuting the total abolition, not only of their present *Tithes*, *Glebes*, but of all other future *coercive maintenance in lieu of them*, only to subvert their *Ministry*, and *quite starve* (if they cannot violently *storm*) them *out of it*. This is most perspicuous, not only by their manifold former *libellous Pamphlets against our Ministers* Calling, and the late *Ordinances for Tithes*, which I have (*a*) *elsewhere* collected, refuted, but by their fresh Petitions both against their *Tithes* and *Ministry* too, as *Antichristian*, *Jewish*, *Popish*, &c. especially by *John Canne* the old *Amsterdam Anabaptists Second Voyce from the Temple* (or (*b*) *Synagogue of Satan* rather) newly dedicated to those he stiles *The Supream Authority of the Nation*, wherein he exhorts and stimulates them, by all the Art, Rhetorick, Motives, false Arguments he can muster up, **to do execution**, and *take vengeance upon Babylon* (to wit, **the National Ministry, Church-worship & Government of England**, as he explains it, p. 2.) *till it be* **wholly desolate**, *not a Stone left upon a Stone, till it be thrown down: To take* **a most effectual and certain course** to (*c*) **starve and famish these Antichristian Idols**, by taking **away the Food and Maintenance whereby hitherto** (**as at this present they are nourished, fed and left alive**) *and more particularly* **their Tithes**. *To repeal all Laws and Statutes formerly made, whereby the* **Whore** *hath lived deliciously and proudly, and keeps on* **to this Day** *her Whorish attire*. To make the Whore **desolate** and **naked** *by making no Act or Law* **to stand in force** *which* **doth yield any relief to her**. *To set themselves* **in array against her** (by the Armies power no doubt, which he alludes to) **bend their Bow, fan and empty her**. To *set upon this work* **speedily, in good earnest** (as it seems they do) **whiles it is to day**: And why so? *Because the Lord himself hath* **by a Call more than ordinarie**, *called them to this* **more than ordinary Imployment**, (if he could have proved it by Scripture or Law, it had been more worth than all his Pamphlet) *put this* **fair** (or rather foul) **opportunity into their hands**; *hath commanded his sanctified ones, and called* **his Mighty ones** (the Army-Officers)

a In my fresh Discovery of New lights.

b Rev. 3. 9.

c Is this Christian Gospel Charity consistent with Mat. 5. 43, to 48. c. 10. 9, 10. Rom. 12. 9, 10, 13, 20, 21. c. 13. 7, 8, 9, 10. Ephes. 5. 2. 1 Cor. 15. 1, 2, 3, &c. 1 John 3. 10, to 20. c. 2. 9. 10, 11. c. 4. 20, 21.

Officers) *to fulfill his pleaſure upon this great Whore* (the Church and Miniſtry of England) *and* SION *is in travel and ready to bring forth* (this Monſter of Deſolation and Confuſion:) *which* if *they neglect or delay*, then mark how he briefly menaces them with the Fates of their late Predeceſſors, *I would think you ſhould never be ſitting in that Houſe, but be thinking ſtill on thoſe who ſate there before you* (and why not as well on *Faux* and the *Gunpowder Traytors*, as thoſe, ſince there ſeems another *Powder-plot* in the Vault to blow them up, intended by *Canne* and his *Confederates* if they fail in accompliſhing this their deſired work?) *whom the Lord hath lade aſide* **as deſpiſed broken Idols and Veſſels, wherein his Soul had no pleaſure.** And why? *As they knew not* **their Generation-work** (which he excites them to) *neither were faithfull to the intereſt of Jeſus Chriſt. God is no reſpecter of Perſons, as men* **ſow, ſo they ſhall reap.** *Ex ungue Leonem, ex cauda Draconem.* You may ſee by theſe paſſages, and his whole Pamphlet purſuing them, what theſe malicious, inhuman, barbarous, irreligious, hypocritical *Anabaptiſts* aym at in their preſent violent proſecutions againſt *Tithes*; even utterly to *ſtarve, famiſh, ſubvert, extirpate our Miniſters, Miniſtry, Church, Worſhip, Government*, and make our Land a mere *Spoyl, Deſolation*, as their Predeceſſors did *Munſter*, and ſome *parts of Germany*, whiles in their power. But let *Canne* and his Anabaptiſtical *Confederates* remember what tragical (*a*) ends their *New King John, with all his Princes, Grandees, Officers, Prophets, Followers came to in concluſion in Germany*: And what fatal ruine befell (*b*) *Jack Cade, Iack Straw, Wat Tyler, Sharp* and other *levelling Companions*, who had the *ſelf-ſame Deſigns againſt our Engliſh Laws, Lawyers, Clergy, Tithes, Glebes*, as He and they have now, animated thereto by the new-dipped *Ieſuites*, and other *Romiſh Emiſſaries* lately crept into their *Anabaptiſtical Fraternity* to further this their *Infernal Gunpowder-plot* againſt our *Church, Religion, Miniſters, Magiſtrates, Government, Laws*, and let them thereupon repent of, deſiſt from, abominate this their Diabolical, wicked Deſign, leſt they incur the ſelf ſame puniſhments in concluſion, by ſtirring up God and all the whole Nation againſt them, as moſt accurſed *Rebels, Traytors, Inſtruments of Satan*, yea that

a Sleidens Commentaries, l. 9. & 10. See my ſword of Chriſtian Magiſtracy ſupported, p. 46, 47, &c.

b See Speeds Hiſtory of Great Britain, Stow, Holinſhed, and the Survey of London.

very *Antichrist* and *Whore of Rome*, they pretend they are blindly acting against, whose designs in truth they are but accomplishing in the highest degree.

I must here observe (and desire all others to take notice of) three things. First, that in *Cannes Voyce*, and in all other late *Pamphlets*, *Petitions* of the *Anabaptists*, wherein they seem to vent their most passionate zeal against *Antichrist*, *Babylon*, *the Whore of Babylon*, their chief *Instruments* and *Supporters*, I cannot find so much as one Clause or Syllable against *Iesuites*, *Popish Priests*, *Papists*, *Romish Emissaries*; or exciting the execution of any Laws or Statutes formerly made against them; but the whole stream, bent of them all is only against the *Godly Ministers*, *Ministry*, *worship of the Church of England*, *the Presbyterian Government*, and *our present Church-worship*, the only *Babylon*, *Whore*, *Antichrist*, they intend and fight against, not the *Pope* and *Church of Rome*. 2ly. That they are so far from pleading against the Pope, Popish Priests, Iesuites, and urging the execution of the good *Oaths*, *Laws*, made by late and former *Protestant Parliaments* against them and their *Treasonable practices*, that they have frequently written, petitioned for their *Repeal*, *Abolition*, as *bloody Tyrannical Laws*, *unlawfull Oaths* and procured their *Repeal* or *Suspension* at least, in their favour from some late and present *Powers*. 3ly. That when some conscientious pious *Stationers* late in their *Beacons fired*, discovered to those then in Power, "The "many sorts, multitudes of Jesuites, Popish Books prin-"ted in *England* within 3. years last past, in defence of the "Pope and Church of *Rome*, all Popish Doctrines, Cere-"monies, and reviling our Church, Religion, as Heretical; "desiring them to take it into their timely considerations, "to suppress this growing Mischief, Design to corrupt the "People, and reduce them back to Popery, ere they were "aware: *Kiffin with other Anabaptists in the Army*, headed by *Colonel* Pride, taking an *Alarum* thereat, subscribed and printed a Book intituled, *The Beacons quenched*, (penned they know best by whom, not the Subscribers of it, not yet inspired with the gift of all the *Tongues* therein contained) pleading for *a free Tolleration of such Popish Books printing, dispersing amongst us, of publick Disputes by those of that Religion, traducing,*

traducing, accuſing the Presbyterians throughout that *Pamphlet*, and thoſe *honeſt zealous Stationers* in *particular*, *of no leſſe than a New Gunpowder-plot, Mine, Train, (then ready to be ſprung) to blow up* thoſe, *Colonel Pride* and his *Confederates* firſt made, and then ſtiled, *The Parliament of the Commonwealth of England, and the Army* too; only for *diſcovering theſe Popiſh Books and Trains to blow up our Religion*: Which Scandal, as the *Stationers* then fully cleared by their *ſatisfactory Reply* to that impertinent *Pamphlet*, ſo the Subſcribers of it their *Fellow-Souldiers* of the *Army* (better verſed by far in *Mines and Fireworks to blow up Parliaments*, and nearer related to old (*a*) *Guy Faux*, a *Low-Country Souldier*, by reaſon of their Military profeſſion, than theſe *Stationers* and *Presbyterians*, they thus falſly ſlandered) have ſince cleared before all the World, to be a *malicious Calumny*, of which themſelves *only are guilty*, and given juſt cauſe of Jealouſie, Fear, to all *Presbyterians*, old *Proteſtants* and *Puritans* to apprehend, that they now really joyn their Forces and Heads together with thoſe thus pleaded for, to ruine our *Church, Religion, Miniſtry*, under the *Notion* and Project of *ſuppreſsing Tithes, and of all future compulſory Maintenance for the Miniſters of England*, whom they intend to *ſtarve* and *famiſh* (ſuch is their Charity) if they can but vote *Tithes* down, before they provide any other Maintenance; which *Vote* once paſſed, the next will be, to vote them *both out of their Rectories, Glebes, Churches, Miniſtry too*, as *Cannes Voice*, and the *Kentiſh Petition* againſt *Tithes* **root and branch**, ſufficiently diſcover to all who are not wilfully blind: enough to make all men now to look about them.

a Speeds Hiſtory of Great Britain. The Arraignment of Traytors, 3 Jac. c. 1, 2, 3, 4.

That the *Dominican, Franciſcan*, and other *Popiſh Fryers*, were the firſt Broachers of this Opinion, *That Laymen were not bound to pay Tithes to their Miniſters by any Divine law or right; on purpoſe to draw the Tithes of Miniſters and Curates to themſelves, and exempt whatever Lands or Things were given to them from payment of Tithes*; I have elſewhere evidenced out of (*a*) Mr. *Selden* and others; whereupon (*b*) *Johannes Sariſburienſis* Biſhop of *Chartres* thus cenſured them, *Miror ut fidelium pace loquar, quodnam ſit ut Decimas & jura aliena uſurpare non erubeſcunt. Inquient forte* **Religioſi ſumus.**

a History of Tithes, p. 14, 166, 167, 170, to 175, 127, 128.

b De Nugis Curialium, l. 7. c. 21.

Planè

Planè Decimas ſolvere Religionis pars eſt. Adding, that their Exemptions from payment of Tithes did *derogare conſtitutioni Divinæ*, derogate from Divine inſtitution. And *Petrus Bleſenſis*, Archdeacon of *Bath*, in his 82. *Epiſtle* inveighs very much againſt the privileges of the *Ciſtercian* Monks exemption from payment of Tithes, as *injurioſa immunitas, contra Dei juſticiam*: ſeeing *Juſticiæ Divinæ manifeſtè reſiſtit, qui Miniſtris Eccleſiæ nititur jus Decimationis auferre*: Which theſe *Friers* not only perſiſted in, by ſubſtracting their own Tithes from the Miniſters by colour of theſe Exemptions, but likewiſe the Tithes of their other Pariſhioners, eſpecially ſuch who contemning and deſerting their own Pariſh Prieſts and Churches, reſorted to theſe Friers Chapels, and acknowledged them for their Ghoſtly Fathers and Confeſſors. This is moſt evident by the *Petition of the Pariſh Prieſts and Rectors of London* to the Archbiſhop of *Canterbury and the reſt of the Biſhops* in a Synode, (about the year of our Lord 1240.) againſt the *Dominicans* and *Franciſcans*, who much impaired their profit; wherein they complained (*a*) *That their Pariſhioners who at leaſtwiſe on* Lords daies *and* Feſtivals *are bound to frequent their Pariſh Churches, and to receive* Sacraments *and Sacramentals in the ſame, and devoutly to hear Divine Service, as alſo to offer at Solemn Maſſes due and accuſtomed Oblations; did repair to the places and Houſes of theſe Friers,* **and ſcorn and forſake their Pariſh Churches, and ſo confer the due Rights of the Church wherewith the Churches were antiently endowed, upon the Friers.** *Alſo they who confeſs themſelves to* **theſe Friers,** *who before were accuſtomed annually by the Canon-law* **to pay Tithes of their Tradings to their Pariſh Churches, from the time ſince they ſubmitted themſelves to the Confeſſions of theſe Friers** *modo debito ac conſueto negociationes ſuas decimare non curant,* **Neglect to pay Tithes of their Tradings, after the due and accuſtomed manner.** And is not this the very preſent Grievance, Complaint of moſt *London* and other *Miniſters* throughout *England*, that ſince theſe diſguiſed *Romiſh Friers* & *Jeſuits* ſwarming in all places under the Masks and Titles of *Anabaptiſts*, *Quakers*, and other *Sects*, have in imitation of theſe their Predeceſſors,

(*a*) Ms. and Dr. Tillesley his Animadverſions upon Mr. Seldens Preface. Animadv. 9.

ceſſors, in their Writings, Preachments, and Conventicles declaimed againſt our *Miniſters Tithes, as not due unto them by any Divine Right*, to rob our Miniſters of, and draw the value of them to themſelves; and ſince their Pariſhioners who are bound to reſort to their Pariſh Churches on Lords daies and Feaſtivals to hear Divine Service, Sermons, and receive the Sacraments in a devout manner have reſorted to the Conventicles and Meetings of theſe Friers and Jeſuites, and ſubmitted themſelves to theſe new Ghoſtly Fathers and Confeſſors, they have quite contemned, deſerted their own Pariſh Churches, neglected, refuſed to pay any perſonal or predial Tithes or Oblations to their Miniſters after the due, and formerly accuſtomed manner, and beſtowed the due Rights and ancient endowments of their pariſh Churches, (in value or ſubſtance at leaſt, though not in kind) upon theſe *Friers* and *Romiſh Locuſts*, whoſe very Doctrin, Practice in this particular of our Miniſters Tithes and Oblations, and their ſubſtraction of them (yea in moſt other Tenents now broached by them for *New light*) are the very ſame in all particulars which theſe *Friers* in former ages both at home and abroad, as I have evidenced in my *Quakers unmasked*, my *New Diſcovery of Romiſh Emiſſaries*; and our *London*, *Lancaſhire*, *Newcaſtle* and other Miniſters, have plentifully demonſtrated in ſundry publications, with Mr. *Edwards* in his *Gangrænaes?* We may then moſt clearly *Diſcover* theſe *Romiſh* (*d*) *wolves* now crept in amongſt us in *Sheeps-clothing*, by *theſe their Fruits*, and practices; whoſe Pleas againſt our Miniſters Tithes, reſolve into theſe Atheiſtical, unchriſtian Concluſions. 1. That the *Tithes* of Chriſtians increaſe are too much for God himſelf who created them, and gives all to them. 2. Too much for Chriſt who redeemed them, who gave himſelf to death for them, and is a Prieſt for ever unto God the Father after the order of *Melchiſedec* in their behalf. 3. Too much for the Miniſters of Chriſt, whoſe lives, ſtudies, ſpirits are wholy ſpent in miniſterial inceſſant labours for their eternal welfare. 4. Too much to be layd out for the Inſtruction, Salvation, of their own immortal Souls; when as the other nine parts are conſumed on their Bodies,

(*d*) Mat. 7. 15, to 15.

Bodies, Families, if not Sins and Luſts. 5. Too much for an Orthodox Proteſtant Miniſter; but not for a diſguiſed, ſeducing Popiſh Jeſuitical Prieſt or Frier. O brutiſh, fooliſh, bewitched, infatuated *Engliſhmen*, now at laſt conſider this your deſperate folly, deluſion, before it be over late, in following theſe diſguiſed Seducers, to your own and our Religions ruine.

The 3d. ſort of Tithe-Oppugners are prophane, covetous *Earth-worms* and *Atheiſtical wretches*, who care not for God or Religion, ſaying unto God and his faithfull Miniſters, like thoſe *Atheiſts*, Job 21. 14, 15. *Depart from us, for we deſire not the knowledge of thy wayes; what is the Almighty, that we ſhould ſerve him? and what profit ſhould we have if we pray unto him?* Yet becauſe few of ſuch are now active Sticklers and Petitioners (as ſuch) againſt *Tithes*, but only mere Subſtractors, Detainers of them at preſent, they are leſſe blame-worthy, and not ſo culpable as the two former, and ſubſequent Ranks, the chief active Sticklers, Petitioners, Writers againſt them.

The 4th. Rank of Grand Oppoſites againſt our *Miniſters* and their *Tithes* are *Prophane*, *Ignorant*, *Cheating*, *Monthly Prognoſticators and Aſtrologaſters*, as *John Booker*, *Nich. Culpepper*, and above all others *William Lillie*, a moſt *bitter*, *rayling Rabſhekeh*, whoſe late *Almanacks*, ever (*a*) ſince 1648. and other idle *Prophetick Pamphlets*, are ſo fraught with *Scurrilous Invectives*, *Raylings*, *Predictions* of our *Miniſters*, *Presbyterians* Downfalls, and their *Tithes*, the Souldiers, Peoples general Oppoſition, Inſurrection againſt them, &c. almoſt in every line, as if the *Army-Officers*, *Souldiers*, *Anabaptiſts*, *Prieſts*, *Jeſuites*, had purpoſely hired him, to carry on their Deſigns againſt our *Miniſters*, their *Tithes*, *Maintenance*, *to ſubvert our Religion*; and the *Jeſuites*, *Anabaptiſts*, furniſhed him out of all their rayling *Paſquils*, *Satyrs*, with reproachfull Terms, Invectives, *Slanders* againſt them, which have ſwelled up his frothy, filthy Papers to an extraordinary *Bulk*, beyond his Fellow-*Prognoſticators*, and made them ſo much cryed up, read, *ſtudyed* both by *Officers*, *Souldiers*, *Anabaptiſts*, and other ſimple people, incenſing them againſt our *Miniſters* and their *Tithes*, as things which

(*a*) Since the Army-Officers in 1649. declared in print againſt Miniſters Tithes; theſe Prognoſticators guided by theſe All-ruling Martial earthly Planets, not the heavenly ſtars, have predicted their Downfall every year, but not before.

which the late *Conſtellations*, *Eccliplſes* of the *Moon* and *Sun* have ſpecially *deſigned to ſpeedy ruine*. When I was cloſe Priſoner in *Dunſter Caſtle* in the year 1650. the *Officers and Souldiers* there, ſent me *Lilies* (a) *New Almanack* to read, wherein I found, ſuch a world of bitter, rayling, *Jeſuitical Epithites* againſt our *Miniſters*, and predictions of the ſodain Downfall of their *Miniſtry*, *Tithes*, *Maintenance*, from pretended *Maligant Conſtellations*, (which yet on the contrary at the ſame time did promiſe **Acts of Grace and Favour to Popiſh Recuſants**, *who in their Zeal and Loyalty to the New Republick exceeded moſt Presbyterians*; and *preſaged* **ſome worthy Actions**, in *creating* **New Cardinals**, &c. *to be done in Rome and Italy* as he therein predicted) as made me ſuſpect him to be more than *half a Jeſuite*, or at leaſt their *Scholar*, *Confederate*, *Penſioner* to promote their Deſigns againſt our *Miniſters*; and to acquaint Mr. *Bradſhaw* (my Committer) with others at *Whitehall* ſo much in my *Letters* to them: But our *Tithes* and Miniſters not falling down that year, as he falſely prognoſticated, he ſtill continued to predict their Downfalls in his lying (b) *Prognoſtications*, 1651, and 1652. much read and cryed up by the *Officers* and *Souldiers at Pendennys Caſtle in Cornwall*, who ſent me them to read, wherein he retained his former malicious *Raylings* againſt our *Miniſters* and their *Tithes*, to render them odious to the Souldiers, Army, People, and all originally, becauſe reverend Mr. *Gataker*, with the *Aſſembly of Divines* in their *Annotations to the Bible*, on Jer. 10, 2, 3. and other Texts, and others of them of late, had "cenſured the Art of Judicial Aſtrology, Aſtronomy, and "the principles of it (wherewith he and his Fellow-wizards "cheat poor People of their mony, by calculating their Na-"tivities, telling what Wives, Husbands, Fortunes they "ſhould have, whether they ſhould recover their Sickneſſes, "what good or bad Voyages they ſhould have, what was "become of their loſt or ſtollen Goods, or where they "ſhould find them, foretelling what Weather, Sickneſſes, "publick Alterations in State, Church-affairs, and Church-"men too, ſhould happen from the Malign or Benign Aſ-"pects, Conjunction of the Stars, Planets, or the Eccliplſes "of the Sun and Moon) as a mere cheating Impoſture; a

a For the year 1651.

b Since that in 1653. and 1654. he continues in the ſame ſtrain.

"Heathenish, wicked, unchriſtian Practice, Deluſion, con-
"trary to Scripture, Reaſon, Philoſophy, Theological
"Doctrin, Eccleſiaſtical Diſciplin; yea a meer impious
"Fraud and villany." The Sottiſhneſſe, Falſity, Groundleſneſſe whereof (built upon meer ridiculous *Figments, Forgeries, Abſurdities, Dreams,* **imaginary Signes, Houſes** *built by them in the Heavens, and ſuch Malignant Qualities as their fancies have aſcribed, not God infuſed into the 7. Planets*) thoſe who have been deluded by ſuch **cheating Knaves** and **Pickpurſes, the greateſt Impoſtors of any** (as learned *Henry Bullinger* in his Commentary on Jer. 10. 2. *Sixtus Senenſis* Bibl. l. 6. Annot. 10. and the ſubſequent Authors ſtile them) may for their ſatisfaction read at large in *Bardeſanis Syms* (the beſt learned of all the *Chaldean Aſtrologers*) quoted by *Euſebius* De Præpar. Evangel. l. 6. c. 8. in *Cicero* De Divinatione, l. 2. in *Picus Mirandula* his 12. Books againſt Aſtrology, in *Joſeph Scaliger* his Preface before *Manilius*, in *Dr. Chambers* Book againſt *Judicial Aſtrology*, London, 1601. in *Sixtus ab Hemminga*, Lib. Aſtrologiæ Refutatæ, Antw. 1583. in *Jo. Francus Offucius*, in Larvatam Aſtrologiam, An. 1570. in *Cornelius Scepperus*, contra Aſtrologos, Col. 1548. in *Georg. Trapezuntius*, Libellus cur Aſtrologorum Judicia ſint falſa. *Alex. De Angelis*, in Aſtrologos Conjectores, Romæ, 1615. in *John Milton*, his Aſtrologaſter, 1620. in *Hieron. Savanorola*, adverſus Divinatricem Aſtronomiam, Florentiæ 1581. in *Apologeticus Interpretis pro Tractatu Hieron. Savanorolæ adverſus Aſtrologos*, Flor. 1581. in Mr. *Samuel Purchas* his Pilgrimage, l. 1. c. 2. p. 12, 13. & c. 12. p. 64. in *Ludovicus Vives* de Corrupt. Artium, l. 5. who cenſures it as **a Fraud**, not *Art*, in Mr. *Thomas Gataker* his *vindication of his Annotation on* Jer. 2. *againſt the Scurrilous Aſperſions of* **that grand Impoſtor**, *William Lilly*; newly printed, 1653. and the Authors quoted by him, in *Bochellus* Decret. Eccleſ Gallicanæ, lib. 1. Tit. 14. where the Decrees of many *French Councils* are recited againſt this *Diabolical cheating Profeſſion, prohibiting Chriſtians to buy, read, keep, or credit ſuch Books, in which many unprofitable, Superſtitious, falſe, yea* **impious and ſacrilegious things** *are contained, which Books* **ought to be ſuppreſſed, damned, and utterly aboliſhed** (yea *burnt* like

like thoſe Acts 19.19. as the *Council of Burdeaux*, An 1582. and *Johan. Charberius de Gerſonio*, in his *Trilogio Aſtrologiæ Theologizatæ*, proves at large. And thoſe who will compare *Culpeppers* & *Lillies* wild monſtrous falſe *Predictions* concerning the *ſeveral States, Kingdoms* mentioned in their *Almanacks, Prognoſtications* for this preſent year, and *the great Plagues, Mortality* which ſhould be both the laſt and this Summer in *London* (though never freer from Peſtilence than at theſe ſeaſons) with their, and others uſual falſe *Predictions every Month* concerning the *Weather*, their manifold Contradictions both to themſelves and one another, will eaſily diſcern them to be meer *Lyars, Impoſtors*, and their Art a *Cheat*. Now let them all tell me at their leiſure, by what warrant from *Scripture, Philoſophy, reaſon, art, ſenſe*, the Conſtellations of the Heavens, or Eccliplſes of the Sun & Moon theſe 2 laſt years only ſhould certainly predict, portend, excite *Souldiers, Sectaries*, or *Country people* by any Divine ordination, or real influence on their diſ-affected Spirits, to pull down the *Miniſters of the Goſpel*, & *their Tithes*, being both of *Divine inſtitution and eſtabliſhment to* (*a*) *continue to the Worlds end*: When no other Conſtellations, Eccliplſes of like nature in any former Ages of the World ſince the Creation, portended or effected the like? Or how the *Stars* in Heaven ſhould thus profeſſedly fight againſt, and pull down thoſe (*b*) *Stars* (the *Miniſters* of the Churches) which *Chriſt himſelf holds in his right hand* (out *of which none can pull them*) and their *Tithes* too, being *antient, perpetual appurtenant to Chriſts own eternal Prieſthood*, Heb. 7. 1, to 15? More particularly, I ſhall deſire this ſcurrilous *Impoſtor Lilly* to inform me, How it comes to paſſe, That the Celeſtial *Stars, Planets*, (and *Good Angels* which he oft couples together in his *Merlins*) who in the year 1647. (as he (*c*) prints in his *Ephemeris* for it) by their *good influence ſtirred up by Gods providence the Parliament to take care, that preaching Miniſters ſhould be placed in every County of this Kingdom, and* **a ſufficient ſtipend allowed where formerly none was**; *For which* **We** (writes he, including himſelf in the Number) **muſt ever acknowledge our Thankfulneſs**: And that the *Figures* he erects on the X. of *March*, 1647. *Aſtrologically predicting the State of our Engliſh Affairs and Clergy,*

a Matth. 28, 20.

b Rev. 21. 1. Iohn 10. 28, 29.

c Epiſtle to the Reader, p. 4. and Aſtrological Diſcourſe in it towards the end.

should by the Rules of Astrologie, and his own *Iudgement* thereon (then printed, *Venus* being then found in the ninth House) import, "That many of the Clergy should trot "and trudge, or change their habitation out of one County into another, nay shall willingly travel long Journies; "By which I conceive (writes he) is meant, That our present Parliament shall this year place **worthy men into "warm Benefices**, and distribute the deserving Clergymen of *England* into several quarters of this Kingdom, as "in their wisedoms they think convenient. Blessed be God, "**for his Creatures, the Stars, promise they may travel "safe without prejudice**, or at least, **they indicate so much**, "&c. And shall obtain profit and good by their oft changings, and remove of Habitations. And the Godly Ministers so dispersed into several Counties, shall prevail "with the People to amend their Lives, and live more soberly, religiously, &c. As also, that most of those itinerant Preachers, or Divines, shall leave behind them "**lesser Livings, and go to enjoy better.** To which he addes by way of Jeer this passage against Mr. *Geree* for writing against *Astrology*, "Now for that ASTROLOGOMASTIX is a Master of Arts, and capable of Preferment, "I humbly implore, he may be made Priest of *Teuksbury*, from "which place (*per varios casus*) he once in haste trotted, "&c. That but 3 years after this, the Heavenly *Stars, Planets, Angels* in the year 1650. (as his (*a*) *Ephemeris* then "prognosticates, very frequently) should threaten **ill and "unwilling payment of Tithes**, in many Counties to the "Clergy: much heart-burning of the People towards them. "That after **a small season**, or **a very few years, no Tithes "shall be paid them**: For a plain people will arise, gifted "by God with such spiritual Knowledge, as the generality "of the People will decline their Sophistical School Doctrines, and wholly adhere unto those who preach God "only, and Jesus Christ his Son:" And that they should be so implacable, as to continue these and worse *threatenings* against all *Presbyterian Ministers*, *Presbytery*, *Rectories*, TITHES, and the *whole English Clergy*, ever since this year, so far, as to portend or ascertain, not only their general Oppositon

(a) In the Epistle, Astrological Predictions, and Monthly Observations.

Oppoſition by *Swordmen, the generality of the Nation, and their Governours and people, but ſodain downfall and extirpation*: Of which all his *Merlins* and *Prognoſtications* ſurfet. *Tantæne Animis Cœleſtibus Iræ?* Doubtleſſe, the heavenly *Stars, Planets,* and *good Angels* are not ſo contradictory to themſelves, or *maliciouſly, irreconcileably Malignant* againſt our Miniſters Perſons, Callings, Tithes, Presbytery, as this *Arch-Cheat,* would make poor *Simpletons* believe. But it is only the Language and Malignity of his own malicious heart, tongue, Pen againſt them, becauſe Enemies to his abſurd, Diabolical, *lying, cheating, Artleſſe Art of Aſtrology,* witneſſe his own words; "I hate Presbytery (and hatred and affection as "himſelf writes, cauſe often Errours and Miſtakes in their "Art and Predictions:) Art thou a Presbyterian? Thou art "**an enemy to Aſtrology, and wearieſt thy auditory with "invectives againſt me.** I deſire thee to conform, leſt a "worſe thing happen to thee (than Deans and Chapters "Lands) For if thou laboureſt to root up or pull down "this Fabrick, which God hath erected, then I ſay, in a "ſmall ſeaſon, or very few years, **no Tithes will be paid "thee,** &c. with many ſuch like (*a*) *Paſſages* ſince, wherein he reviles, vilifies, Mr. *Calvin, Perkins, Geree, Caſe, Calamy, Farmer, Gataker, Owen,* with ſundry other *Divines* by name, and all of them in general, only becauſe, "they have "preached or writ againſt the vanity, falſity of his cheating "Aſtrology, by which he gets his living; as much as "he reviles, jeers his Companion, *Wharton,* (*Naworth, Now rth,*) for contradicting him in his own Science, "whom yet elſewhere himſelf and *Culpepper* too, *extraordinarily applaud for his exact tranſcendent knowledge in Aſtrology,* though all 3. of them *diametrically contradict each other in their Predictions* from the Stars, or different factions rather. This malice of theirs againſt our *Miniſters* and their *Tithes* (wherein they have proved *lying Diviners* hitherto, and will do ſo *to the Worlds end.* if we credit *Matth.* 28. 20. *Epheſ.* 4. 11, 12, 13) no doubt is elevated, augmented by *Jeſuites and Popiſh Spaniſh Agents,* the chief *Promoters of this Study of Aſtrology amongſt us*, and very intimate with theſe *Lunatique, Star gazing Incendiaries and Time-ſervers*; it being

(*a*) *Epiſtle to the Reader in his Ephemeris, 1650, and 1649.*

ing the expreſſe adviſe and project of *Thomas Campanella* (a great *Aſtrologer and Jeſuited Italian Fryer*, much magnified by *Lilly* in ſome of his *Merlins*,) in his Treatiſe *De Monarchia Hiſpaniæ*, wherein, as he ſhews the King of *Spain* the readieſt means to make himſelf Monarch of the whole world, and particularly of (*a*) *England, Scotland, Ireland, Holland*, ("by dividing them one from and againſt another "by unnatural inteſtine Wars, turning our Monarchy into "a Common-wealth; dividing our three Kingdoms one "from and againſt another, by making them Republicks "or elective Kingdoms, breaking our naval Forces by the "Dutch Fleet and other Nothern Nations, fomenting per-"petual Diviſions and Schiſms amongſt us: thereby to de-"ſtroy our civil Government, Forces, and become a prey "to the *Spaniards* at laſt) ſo he preſcribes this, as (*b*) the "readieſt way to undermine our Proteſtant Religion, and "draw men from the Study, Love, Practice thereof, to "promote **the Art, Study of Aſtrology and Teleſtan "Arts amongſt us, to erect Schools of Aſtrology and "Mathematicks**, and encourage the Students of it with "rewards. Which I wiſh all Lovers of our *Religion*, vigilant *Stateſmen*, and *Lilly* (with other *Aſtrologaſters*, the chief Promoters of this Deſign) to take ſpecial notice of, and thereupon to abandon, ſuppreſs this impious, atheal, ſottiſh, cheating Art, grounded upon no Rules of Reaſon, Philoſophy, Divinity, Experience, but mere imaginary Whimſies, *Figments, Chymeraes, Signes, Houſes in the Air, of Lunatick cheats and Impoſtors*, as all rational, judicious Scholars who peruſe their Scheams, Aſtrological Conjectures, Judgements, Predictions, Treatiſes, muſt acknowledge; and I by Gods aſſiſtance, may hereafter demonſtrate to the world if there be occaſion, being not ſo pertinent to my preſent Theam.

a Cap. 25, & 27. worthy our moſt ſe-rious peruſal.

b Ibid. p. 204, 185, 186, 234, 235, 236. Which Art Lilly much promotes. See his Ephemeris, 1649, 1650.

The fifth and laſt Squadron of profeſſed Enemies againſt our Miniſters Tithes, Glebes and ſetled Maintenance, are *Jeſuites* and Jeſuited *Papiſts*: and that not out of any Malignity againſt *Tithes* themſelves, which they all hold to be of *Divine Right* and *Inſtitution*, according to the definition of their idolized (*a*) *Council of Trent*, Seſſ. 25. *De Reformatione*,

a Surius Concil. Tom. 4. p. 992.

tione, c. 12. which thus determines againſt their preſent practice and deſign: "Non ſunt ferendi qui variis artibus Decimas Eccleſiis obvenientes, ſubſtrahere moliuntur, aut qui aliis ſolvendis temerè occupant, & in rem ſuam vertunt. "**Cum Decimarum ſolutio debita ſit Deo.** Et qui eas "dare noluerit, aut **dantes impediunt**, res alienas invadunt. Præcepit ergo Sancta Synodus, omnibus cujuſcunque gradus aut conditionis ſint, ad quas Decimarum ſolutio ſpectat, ut **eas** (**ad quas de Jure tenentur**) *in poſterum Cathedrali, aut quibuſcunque aliis Eccleſiis vel Perſonis* **quibus legitimè debentur, integrè perſolvant**: Qui vero eas aut ſubſtrahunt, aut impediunt **excommunicentur**; Nec ab hoc crimine **niſi plena reſtitutione** ſecuta, abſolvantur: But merely out of malice and deſign againſt our *Miniſters* and their *Miniſtry*, of purpoſe to *ſtarve* and ruine them, thereby to ſet up *Popery*, and intrude themſelves into their *Rectories*, yea into our *Biſhopricks* and *Deaneries* too, and then they will not only cry up *Tithes* again, with the due payment of them to themſelves from the People, according to the utmoſt rigour of this *Trent-Canon*, and other *Laws*, for their due payment by *Divine and Human Right*, but likewiſe reſume all *Biſhops*, *Deans*, *Chapters Lands*, (if not *Abby Lands* too) into their hands, as *ſacrilegiouſly alienated from the Church without lawfull power and Right*, as *Robert Parſons* the Jeſuites *Memorial for Reformation*, (written at (*b*) *Sevil* in *Spain*, Anno 1596.) *William Watſon* in his *Quodlibets*, p. 93, 94, 144. with the (*c*) *Statute* of 1 *Mariæ*, Parl. 2. c. 1. for reviving the Biſhoprick of *Durham*, reſtoring all *Eccleſiaſtical and Temporal Juriſdictions*, *Lands*, *Hereditaments whatſoever thereunto heretofore belonging*, *though diſſolved*, *ſetled in the Crown and Town of Newcaſtle*, *by the Statutes of* 7 *E.* 6. c. 10. and another Act not printed, will inform the world, and *Alfonſus de Vargas de Stratag. Jeſuitarum*, p. 203.

b A Manifeſtation of the folly and bad Spirit of certain in England calling themſelves Secular Prieſts, p. 56.

c Raſtals Abridgement of Statutes, Tit. Durham.

Now that the *Jeſuites* (many hundreds of which Society now lurk every where amongſt us under the Diſguiſe of *Anabaptiſts*, *Souldiers*, *Tradeſmen*, *Seekers*, *Dippers*, *converted Iews*, *Phyſicians*, *Gentlemen*, *Travellers*, *Merchants*, and other like, to work our ruine) have a hand in this Deſign

to

to deprive our Miniſters of their *Tithes* and *Rectories*, to work their ruine, is moſt apparent. "Firſt, by their "former procedings even againſt their own Secular Prieſts "in *England*, where they ſeeking to work their utter ru-"ine, ſubverſion, ſupplantation, to intrude themſelves "into their imployments, by their Machiavel, Atheal plots, "about the year 1600, to 1605, did firſt by their ſcanda-"lous Books, Libels, Slanders againſt theſe Prieſts, bring "their Perſons and Prieſthood into ſcorn and contempt a-"mongſt the generality of the Engliſh Papiſts, preferring "every Lay-Brother of their Society before them, execu-"ting their Prieſtly Function without a lawfull Call, or "Ordination: and then endeavoured to ſubſtract all Main-"tenance and Contributions from them; threatning to "make them leap at a Cruſt, and to pine and ſtarve them; "debarring, interrupting all their Maintenance from Eng-"liſh Recuſants, in ſuch ſort, that many of them pined "away through grief of Mind, want of Food, and were ſo "near periſhing, that they were neceſſitated to petition "Queen *Elizabeth* and her Council, for ſome Allowance "in their priſons to keep them from ſtarving. Yea they "and their Jeſuited Followers and Proſelites derided their "Seminarie Prieſts and Ghoſtly-Fathers in this manner, "Ah, hah, hah; A Seminary, and old Queen *Mary* Prieſt, a "Secular, &c. You ſhall ſee them all leap at a Cruſt ere it be "long, &c. And having got *Judas* his Office (to carry the "Mony bagg) into their own and Subſtitutes hands, they "diſpoſed of the Wealth and Charitie of Catholicks (con-"ſiſting of many thouſand pounds) where, how, and to "whom they pleaſed, for their own enriching and advance-"ment: which made the Secular Prieſts write, that *Eng-"land* was become wild, Prieſthood and Sacraments had "in contempt, Religion made but a matter of Atheal po-"licy; and Prieſts through the Jeſuites Falſehood, Calum-"niations and untrue Suggeſtions to the Superiours and all "Eſtates, brought into ſuch high contempt, that their verie "Ghoſtly Children, whom they had begotten, had forſa-"ſaken, houted, ſhunned, deſpiſed them, as if they were "none other but their Stepfathers, and ſhewed their Chari-

ty

"ty ſo coldly to them, as many of them were in extream "want, and few or none of them ſcarce able to live; as we may read in *Watſons Quodlibets* againſt *Parſons* and his Fellow *Jeſuites*, p. 16, 17, 18, 20, 21, 31, 37, 38, 42, 43, 45, 50, 51, 52, 61, 63, 70, 71, 80, 81, 92, 93. and elſewhere throughout that Book: in *Joan. Bogermanus Catecheſis Jeſuit.* l. 3. c. 28. *Thuanus* Hiſt. l. 126. *Mercurius Jeſuiticus*, Tom. 1. p. 287. *William Clark* his *Reply* to *Father Parſons Libel*, printed 1603. fol. 17, to 32. which being the very condition and complaint of our Godly Proteſtant Miniſters in moſt places throughout the Nation at this day, is no doubt a ſtorm of theſe *Jeſuites* raiſing, a very Plot and Deſign of their hatching, fomenting to ruine our Miniſters and their Miniſtry now, as they would have done their own Secular Prieſts then in *England*, to advance their own power, profit. 2ly. It is evident by (*a*) *Rob. Parſons* and other Jeſuites old Project for Reformation of *England*, when they ſhould get power in it: "To take away all Lands, Manors, "Benefices and ſetled Maintenance of the Church from the "Engliſh Clergy and Univerſities, and make all Miniſters, "and Scholars mere Penſioners and Stipendiaries at their "pleaſure, ſet up Itinerary Preachers fixed to no particular Church, (like our wandring Quakers, Anabaptiſts, Sectaries of late) inſtead of Parochial Paſtors, of which more "anon. 3ly. *Alfonſus de Vargas Toletanus*: in his Relatio "ad Reges & Principes Chriſtianos, De Stratagematis Poliiticis Societatis Jeſu, ad Monarchiam Orbis terrarum ſibi "conficiendam; printed 1641. cap. 40, to 51. proves at large out of the *Jeſuites* own printed *Defence* and other *Writings*; "That theſe new Doctors, of no Conſcience, no Faith, no "honeſty or ſhame, have perſwaded the Emperour and other "Kings, againſt their Oaths, Truſts, Duties, Charters, the Law "of Nations, and all Divine and Human Laws, that it was "lawfull for them, upon a pretext of Neceſſity, for the eaſe "of the people, and Maintenance of their Wars, Souldi"ers, to alienate the Lands, Revenues, Maintenance of Ab"bies, Religious men and of the Church, upon Souldiers, "for the defence of their Bodies, and of the Church; that "ſo themſelves might gain a ſhare of them for the advan-

(*a*) See Watſons Quodlibets, p. 93, 94, 281. Parſons his Manifeſtation, fol. 61. William Watſons Reply to Parſons Libel, fol. 74.

"tage of their own Societies, contrary to the wills, in-
"tentions of the first Donors and Founders: Whereupon
he thus justly jeers them, cap. 46. p. 222. "That the in-
"stitution of the Jesuites Society peculiarly tends to this,
"that their Colleges should beinstituted and Society main-
"tained out of the ruines of the Church, and rapines of o-
"ther mens Goods, *à quibus* **Societatis Institutor et Con-**
"**ditor Ignatius**, *cum etiamnum ad legionem bellator esset, mi-*
"*nime alienus fuisse*, **nec a solita Militum rapacitate quic-**
"**quam demutasse**, *sine ulla ejus contumelia creditur, etsi an-*
"*tem Militiam mutavit ac simul cum Sociorum ne dicam* **furum**
"**manipulo** *Christo Imperatori Sacramentum dixit, non propterea*
"**rapinam omnem ejerare necesse habuit**, &c. he remaining
"a PLUNDERER still, after he became a SAINT: See-
"ing the Prophet *Isay* seemeth thus to prophecy both of
"his Rapine and Wound in his halting Legg, *cap.* 33. Tunc
"dividentur Spolia multarum prædarum: **Claudi diripient**
"**rapinam.**" Therefore no wonder this Spirit of *Rapine*
continues in his Disciples: who doubtlesse have infused the
self-same Spirit of *Rapine* into our *Anabaptists* and *Souldiers*,
into whose Societies they have secretly insinuated them-
selves; fomenting and intending to lengthen out our wars
so long, of purpose to make a prey of our remaining *Church-*
Revenues, *Rectories*, *Tithes*, and *College lands* too at last,
(as they have done of other Church-Revenues already dis-
sipated) out of a pretext of *Necessity*, as is most transpa-
rant to all Intelligent peoples eyes, thereby to destroy our
Religion by devouring our *Ministers*, *Churches* Patrimonies,
the probable, if not inevitable consequence of this Jesuiti-
cal project, if effected, as is most apparent by this notable
passage of *Roderyck Mors* formerly a Grey Fryer, in his *Com-*
plaint and Supplication to the Parliament of England, about 37
H. 8. after the Dissolution of *Monasteries*, pertinent to my
purpose, and as worthy consideration now as then, 'Ye
'that be Lords and Burgesses of the Parliament House,
'(writes he) I require of you in the name of my poor Bre-
'thren that are *Englishmen* and Members of Christs Body,
'that ye consider well (as ye will answer before the face of
'Almighty God in the day of judgement) this abuse, and

see

'ſee it amended. When Antichriſt of *Rome* darſt openly 'without any viſor walk up and down thorowout *Eng-* '*land*, he had ſo great favour there, and his Children had 'ſuch crafty wits (for the Children of this World are wi- 'ſer in their Generation than the Children of Light) 'they had not only almoſt gotten all the beſt Lands of *Eng-* '*land* into their hands, but alſo moſt part of the beſt Bene- 'fices both of Parſonages and Vicarages which were for 'the moſt part (*a*) all improved to them. And when they 'had the gifts of any not improved, they gave them unto 'their Friends, of the which alwaies ſome were learned, for 'the Monks found of their Friends Children at School. And 'though they were not learned, yet they kept Hoſpitality 'and helped their poor Friends. And if the Parſonages 'were impropred, the Monks were bound to deal Almeſſe 'to the poor and to keep Hoſpitality, as the writings of the 'Gifts of ſuch Parſonages and Lands do plainly declare in 'theſe words, *In puram Eleemoſynam.* And as touching the 'Almeſſe that they dealt, and the Hoſpitality that they kept, 'every man knoweth, that many thouſands were well re- 'lieved of them, and might have been better, if they had not 'had ſo many great Mens Horſe to feed, and had not been 'over-charged with ſuch idle Gentlemen, as were never out 'of the Abbies. And if they had any Vicarage in their 'hands, they ſet in ſome time ſome ſufficient Vicar, (though 'it were but ſeldom) to preach and to teach. But now 'that all the Abbies, with their Lands, Goods and im- 'propred Parſonages be in temporal mens hands, I do not 'hear tell that one half peny worth of Alms, or any other 'profit cometh unto the people of thoſe Pariſhes. Your pre- 'tence of putting down Abbies, was to amend that was a- 'miſs in them. It was far amiſs, that a great part of the 'Lands of the Abbies (which were given to bring up learn- 'ned men that might be Preachers, to keep Hoſpitality and 'give Alms to the poor) ſhould be ſpent upon a few Super- 'ſtitious Monks, which gave not XL. pound in Alms, when 'they ſhould have given CC. It was amiſs, that the Monks 'ſhould have Parſonages in their hands, and deal but the 'XX. part thereof to the poor, and preached but once in a

(*a*) The Impropriations held by them were much more than the 3d. part of all the Pariſh Churches of England divided into 3 parts, and of greater value than the other 2 parts in Prieſts and Miniſters hands.

'year **to them that paid the Tithes of Parſonages.** It 'was amiſs, that they ſcarcely among XX ſet not one 'ſufficient Vicar to preach **for the Tithes that they recei-** 'ved. But ſee now, how it that was amiſs, is amended, '**for all the Pretence.** It is amended even as the Devil a-'mended his Dams Leg (as it is in the Proverb) when he 'ſhould have ſet it right, he brake it quite in pieces. The 'Monks gave too little Alms, and ſet unable Perſons many 'times in their Benefices. But now where xx. pound was 'yearly given to the poor, in more than C. places in *Eng-*'*land* is not one meal's meat given. **This is a fair Amend-**'**ment.** Where they had alwaies one or other Vicar, that 'either preached or hired ſome to preach, **Now is there** '**no Vicar at all**: but the Farmer is Vicar and Parſon alto-'gether, and only an old caſt-away Monk or Frier which 'can ſcarcely ſay his Mattins, is hired for xx. or xxx. ſhil-'lings Meat and Drink, yea in ſome places for Meat and 'Drink alone, **without any wages.** I know, and not I a-'lone, but xx. M. mo, know more than D. (we may now 'adde 5000.) Vicarages and Parſonages **thus well Goſpel-**'**ly ſerved**, (yea not ſerved at all, but the Church Doors 'quite ſhut up) **after the New Goſpel of England.** So 'he.

This doubtleſs will be the general ſad condition of all *England* (as it is now in moſt part of *Wales*) if *Tithes* and *Rectories* be quite voted down, aboliſhed, or diſpoſed to the *Souldiers*, or brought into a common Treaſury (which will hardly leave Miniſters the *Tenth of their Tithes*, as our late *Sequeſtrators* left not the *Tenth* nor fifth part clear gains, and value, of all *Sequeſtrations* generally throughout *England*, to the *State*, as I found by examination of their Accompts upon Oath) which is now ſo violently proſecuted, endeavoured by many. And then we ſhall have a glorious bleſſed Reformation indeed, according to the *Popes* and *Jeſuites* hearts deſires, who like ravening Wolves will make a prey of all *Flocks in the defect and abſence of able Paſtors*, through want of Maintenance and poverty, as they have done in many places throughout the Realm, ſeduced by them to *Jeſuitiſm*, *Anabaptiſm*, *Atheiſm*, through defect of able Miniſters,

ſters, and ejection of former Incumbent Paſtors under pretext of *Scandal*, *Inſufficiency*, or *Malignity*, by *Arbitrary* or *Anabaptiſtical Committees*, *Sequeſtrators*, *Proſecutors*, without any legal Tryal by their Peers, or any care at all to place better, abler, or any Miniſter at all in divers Pariſhes in their places: Whereupon theſe active *Jeſuites*, with other Romiſh *Emiſſaries* under the Diſguiſes of *Anabaptiſts*, *Seekers*, *Dippers*, *inſpired Brethren*, *Quakers*, *Ranters*, *Souldiers*, *New Illuminates of extraordinary Endowments*, *and Itinerary Predicants*, *who pretend to preach the Goſpel freely*, have ſeduced thouſands, divided the people into ſundry *Sects*, and almoſt ruined our *Church* and *Religion* in a ſhort ſpace, which they will ſoon accompliſh to their hearts content, can they now but vote down *Tithes*, *Glebes*, and ſet up New *Committees* in all places of their own and the *Anabaptiſtical* party, (concurring in *Deſign* and moſt principles with the *Jeſuites*, as (*a*) *Watſon* in his *Quodlibets*, and others prove at large) to eject our remaining Miniſters at their pleaſure, under pretext they are *Antichriſtian*, *Scandalous*, and *no Miniſters of Jeſus Chriſt* (as *John Canne* and others have already prejudged them) that they and their Agents may ſtep into their places; and at laſt, when all their Deſigns againſt our State, Church, Governm. are produced to maturity, re-aſſume their *Tithes*, *Rectories*, *with our Biſhops*, *Deans*, *Chapters and Abby Lands too into their actual poſſeſſion*, according to the Jeſuite *Parſons and his Companions long proſecuted project*, at large related by *William Watſon* the Prieſt in his *Quodlibets*, p. 93, 94, 98, 288, 289, 332, 333. with other plots lately proſecuted *ad unguem* to ſubvert our *Religion*, *Laws*, *Government*, *Monarchy*, and enſlave us to the *Jeſuits*, *Popes*, *Spaniards* Tyranny and Vaſſalage in concluſion; firſt laid by *Parſons* and other pragmatical Jeſuites, then ſeconded by *Thomas Campanella*, in his Treatiſe *De Monarchia Hiſpanica* c. 25. 27. and elſewhere: proſecuted of late years by the *Jeſuites and Spaniſh Agents* on the one hand; and *Cardinal Richilieu* and his Inſtruments on the other hand; who at his death in the begining of our late Warrs (which *he was very inſtrumental* to rayſe) recommended the proſecution of them to the *French King* and his Succeſſor *Cardinal Mazarin*; as A *Noble Italian Count*, *Conte Galliazzo Gualdo Priorato*, in his

(*a*) Page 26, to 31, 169, 186.

his *Hiſtoria*, part 3. printed at *Venice* in 4to. Anno 1648. (dedicated by him to the King of *Poland*, and written in *Italian*) p. 175, 176 records in theſe words, worthy all Engliſh Stateſmens ſpecial notice: where Writing of the affairs of the year 1642. and the death of *Cardinal Richelieu* in particular, he records, *That amongſt other things he cauſed ſome Papers to be delivered before his death to the King of France, full of Policies and Maximes of State, directing him how to carry on his Buſineſs with all Forein States. His advice in relation to England was this. Che Sopra*, &c. **That above all other things** *the King of France ſhould endeavour to keep* **the Government of Great Britain divided**, *by upholding the weakeſt party, that the other might not make it ſelf too powerfull*; **Reducing the Kingdoms of England, Scotland, and Ireland to be divided** (by one of theſe two means or both) **either by nominating** (new) **Kings: or by reducing them to a Common-wealth.** *Yet with this Caution*, that **when they are reduced to a Common-wealth**, *So to order it*, **that it may not be intirely one, but divided**: *For Republiques* **ever enemies to Potent Neighbours, and Jealous of their Liberties, ought to be Suſpected by the State of France.** How punctually this advice hath been purſued by the *French* (as well as *Parſons* and *Campanellaes* Plots of like nature by the *Spaniards*) thoſe who pleaſe to peruſe the Lord *George Digbies Cabinet Letters* (printed in the *Collection of all the Publique Orders, Ordinances and Declarations of Parliament* in folio, by the *Commons Order*) 1646. p. 849, 858, 862, 863, 866, 867. and my *Speech* in Parliament p. 118. & 106, to 114. may read at leiſure, and every mans obſerving experience can ſufficiently atteſt. The Lord now at laſt give us hearts to be deeply ſenſible of it, and grace, zeal, courage to make timely uſe of it for the Preſervation of our Kingdoms, Nations, Churches, Miniſters, Religion from impendent ruine.

Having given the world this brief Accompt of the principal Promoters, Proſecutors of the preſent *Grand Plot* againſt our *Miniſters*, their *Tithes* and *Rectories*, I cannot upon ſerious conſideration of it but foreſee and divine, that if all or any of theſe Projectors (through Gods heavy Judgment on us for our ſins, and deteſtable violations of all *Oaths, Vows, Covenants*,

Covenants, Truſts, Proteſtations, Promiſes, Declarations Divine and Human Laws) ſhould by power, fraud, policy, or armed force ſo far prevail with our preſent *Legiſers* or *Swaying Grandees*, as totally to take away and aboliſh the *Rectories, Tithes* and preſent ſetled *Maintenance* of our Miniſtry, for the Souldiers pay, or other ends; or elſe ſecretly to bring them all into a *Common Treaſury*, and reduce all our Miniſters to ſet arbitrary Stipends out of them, to diſpoſſeſs them of the future actual poſſeſſion of them, and make them wholy dependent on the arbitrary diſcretions of new intruding Land-Lords into their Churches, Patrimonies, Freeholds from whom they never received them at firſt; as it would inevitably produce a world of miſchiefs and Inconveniences both to all Patrons and Pariſhioners throughout the Nation, without the leaſt Eaſe or Benefit to the People; ſo it would certainly either totally ruine our *Miniſters*, making them all poor *Fryers Mendicants*, neglecting their Callings, Studies, to get their living by begging from door to door, and as (*a*) *Peter Martyr* obſerves, to be *ventris potius quam Eccleſiæ Miniſtros, oſtiatim validè Mendicare, & non Mendicantes, ſed Manducantes appellari*: and thereby ſubvert our Church and Religion with them in very few years ſpace, open ſuch a wide door for the *Pope* and whole body of *Popery* to flow in upon us again with an impetuous irreſiſtable Deluge, that we ſhould no waies be able to reſiſt their progreſs till they were re-eſtated in their former Supremacy and Prevalency amongſt us. And then thoſe very Romiſh Factors who are now ſo violent againſt *Tithes* and *Rectories*, of purpoſe to ſtarve our Miniſters out of them, and their Miniſtry for the preſent, will not only forthwith *reſume* (as they did in (*b*) *Queen Maries* daies) *their priſtine aboliſhed Pontifical Power, and ſet up their Eccleſiaſtical Conſiſtories, High Commiſſions, and bloudy Inquiſitions amongſt us, higher than ever they were in former ages*, to the utter extirpation of our Proteſtant Miniſters and Profeſſors too, but likewiſe preſently reſume into their hands all thoſe *Rectories, Tithes* and antient Dues, whereof they now endeavour to deprive our Miniſters; with all our late *Arch-Biſhops, Biſhops, Deans, Chapters, Cathedrals Lands and Revenues, as Sacrilegiouſly alienated from the Church*, againſt

a In. 2. lib. Regum c. 5. f. 240.

b See 1. & 2. Phil. & Mar. c. 8. 1 Mar. Seſſ. 2. c. 3. Fox Acts and Monuments vol. 3.

againſt the Lawes both of God and Man, as well as againſt their Popiſh (b) *Canons*, by thoſe who had no right to diſpoſe of them, if they proceed to reſume all Abby Lands too in Proteſtant hands at leaſt. And then all late or antient Purchaſers of ſuch Lands, now confederating with them out of Covetouſneſs, Ambition, Rapine, or other reſpects, will repent too late of their inconſiderable, unrighteous, unchriſtian complyance with them againſt our Miniſters *Glebes* and *Tithes*, and have as ill a Bargain in concluſion, as *divers old Projectors had in the purchaſe of our Crown Revenues, when reſumed, or ſetled in the Crown again, by many ſpecial* (c) *Acts of Reſumption, for the publick weal and eaſe of the people in their Taxes, as being the conſtant, ſtanding Revenue of the whole Kingdom to defray its ordinary publick Expences, which none can or ought to Alien or purchaſe from the Republick to enrich themſelves by the publick Loſſe.* Wherefore I ſhall now refer it to their ſaddeſt thoughts to conſider, whether it will not be far ſafer for all ſuch *Army-Officers* and others who have purchaſed *Church Lands*, to joyn together with all ſuch zealous Proteſtants who deſire the continuance of our *Miniſters antient Tithes* and *Maintenance* (more aimed at than Impropriators Tithes) againſt theſe *Jeſuites* and *Romiſh Emiſſaries* now oppugning them; and to uſe their utmoſt endeavours to detect, apprehend, proſecute, execute all our former good Laws againſt them, to prevent their miſchievous preſent and future Deſigns againſt our Miniſtry, Church, Religion, Nation; than ignorantly or wittingly to confederate with and aſſiſt them to accompliſh their preſent *Sacrilegious Projects*, to ruine us (and themſelves with their Poſterities) in concluſion; and thereby incur the ſelf-ſame *Crime, Charge of High Treaſon* which themſelves and the *whole Parliament of England* ſo lately proſecuted againſt *Canterbury* in the 7, 8, 9, 11, 12, 13, & 14. (d) *Articles of his original Charge*, for which he loſt his head on *Tower Hill*.

To draw to a cloze of this Propoſition, I ſhall deſire all truly fearing God throughout the Nation and Army too, ſadly to conſider theſe particulars.

1. That

b Gratian Cauſ. 16. qu. 1, & 7.

c See 1 R. 2. fol. Parl. n. 148. 1 H. 4 n. 48, 100, 141. 6 H. 4. n. 14, 15. 8 H. 4. n. 52. 28 H. 6. n. 53. 33 H. 6. n. 47. 4 Edw. 4. n. n. 39. 12 E. 4. n. 6. 1 H. 5. c. 9. 31 H. 6. c. 7. with thoſe Reſumptions in former Ages, recorded in Daniels Hiſtory and others.

d See Canterburies Doom, p. 26, 27, &c.

1. That thoſe who are the chiefeſt Sticklers againſt *Tithes* and our Miniſters ſetled coercive Maintenance (eſpecially *Jeſuites* and *Anabaptiſts*) are the greateſt profeſſed open *Adverſaries* to our Miniſtery, Church, Religion of all others, deſiring nothing but their utter ruine, as their late printed *Pamphlets* and *Petitions* manifeſt: Therefore to gratify them in their Deſigns herein, is to ruine all at once, for whoſe defence we have ſpent ſo much Chriſtian Bloud, Treaſure, pains of late years, againſt the Common Enemy and Jeſuited Popiſh Party.

2. That many of thoſe who in their printed Papers, have decryed our *Miniſters Tithes* and coercive Maintenance as inconſiſtent with the Peoples Liberties, and a great Bondage to them, have as (*b*) *earneſtly declaimed againſt all Incloſures, Coppy-hold Tenures, Land-Lords old Rents, Services, antient Cuſtomes, Impoſts*, which being not ſo antient, nor ratified by ſo many Statutes, Charters, Muniments of all ſorts as *Tithes* are, will not be able to ſtand before their Oppoſition and Arguments againſt them, if our *Tithes* and Miniſters *Glebes* ſhould once fall before them

b The Levellers late printed Fundamental Lawes and Liberties. n. 15, 16, 25, 27.

3. That if our beſotted Nation ſhall be ſo ſtupid as to admit or permit any company of perſons whatſoever a ſufficient Legal Power or Juriſdiction without any pretended Crime, Attainder, Legal Conviction, or Trial by their Peers, at their meer wills and arbitrary diſcretions, to deprive all our godly Miniſters throughout the Nation of their *Rectories, Tithes* and *antient Dues*, though ratified by the Law yea Goſpel of God himſelf, by an uninterrupted Title, Preſcription in their Predeceſſors from the very firſt planting of the Goſpel in our Nation, and more hundreds of years, than the antienteſt Families in the Nation have enjoyed their Inheritances, by more Charters of our Kings, more particular Lawes, Statutes of our ſucceſſive Parliaments in all ages, than all the Nobility, Gentry, Corporations, Commons of the Realm are able to produce for the Rights, Titles, Defence of their particular Lands and Inheritances, againſt the Rapines, Intruſions, Claims, Seiſures, Confiſcations, Sales, Alienations of any either claiming or uſurping ſuch a Power or Juriſdiction by the Sword or otherwiſe:

therwiſe: They will thereby both admit them and inveſt them in as ſufficient a Legal Power and Juriſdiction, without the leaſt pretended Crime, Attainder, Legal Conviction, or Triall by their Peers, at their meer arbitrary wills and Diſcretions, to deprive, ſtrip all the Nobility, Gentry, Corporations, Commons of the Realm of all their Mannors, Lands, Inheritances, Eſtates, Chattels, Privileges, Franchiſes whatſoever; being not ſo well fenced by the Laws of God and Men againſt their Rapines and Depredations as Tithes are; and thoſe who will make no conſcience upon any grounds or pretences to invade the one, will make no Scruple to act the other, as the Hiſtories of (*a*) *Jack Cade* and his *Complices Practices, Deſigns at home, and the Anabaptiſts abroad* will ſufficiently atteſt. Yea it will be but juſt with God to engage ſuch Arbitrary Powers to act the later, to the ruine of them and their families, if they ſhall either aſſiſt, permit, encourage them by their ſilence or cowardice, to perpetrate the other, to the diſinheriting of the Church, the ruine of their faithfull Miniſters themſelves, and that very Religion which they pretend to profeſs and practice.

(a) Speeds Hiſt. p. 733, &c. 836, 849, 850, 851. Sleidens Comment. l. 7. c. 10.

4. That as Tithes are the fitteſt Maintenance for Miniſters of all others, as invented, appointed by the very Wiſdom of God himſelf, and the beſt, the wiſeſt of his Saints in all ages; holding the ſelf-ſame proportion in relation to the Miniſters and Pariſhioners in times of Plenty and Dearth, good years or bad, fair harveſts or foul, riſing or the falling of the prices of Corn, Lands, and other Commodities; affecting them both alike with the mercy and bounty of God in times of Plenty, and the Judgments of God in times of Scarcity, or unſeaſonable weather; more eaſily parted with by the Country-man in kind, by ſeveral ſmall parcels as they grow due, than in ready money in one or two intire ſums, which they are moſt loth to render and part from of any thing, as that *they* (*b*) *moſt affect*: yea farr leſſe troubleſom to, more convenient for our Miniſters Perſons, families and neceſſary Cattel, than bare ſtipends, which muſt enforce them to run to Markets to buy all their Corn and other proviſions both for their Houſhold, Horſes, Cattel at the deareſt rates. So if this Maintenance by *Tithes* be once aboliſhed,

(b) 1 Tim. 6. 10. Eccleſ. 5. 10.

aboliſhed, either before any other competent Maintenance ſetled in its ſteed, leſſe grievous and inconvenient than *Tithes*, (which all wiſe men in the world will never be able to invent, much leſſe to eſtabliſh as things now are ſetled;) or Miniſters left wholy to an arbitrary, unconſtrained Benevolence without any limited Proportion, or means to recover it if detained, as ſome now petition: This expected propoſed unconſtrained *Maintenance* would in verity and reality, ſignify juſt *Nothing*, and be no *Maintenance* at all, in the Petitioners own ſence and intention; as appears by *John Cannes* forecited paſſages, and the very words of their *Petitions*; ſince they refuſe to pay them their very *Tithes* yet due by Law, and never freely contributed one penny to them for their Miniſtry, which they revile, diſclaim as Antichriſtian. Wherefore if any New-fangled Politicians reſolve to ſettle ſuch a *new Maintenance* only inſteed of the old, for the peoples pretended Eaſe; let them firſt eſtabliſh, ſettle an arbitrary Exciſe, Cuſtome, uncoercive voluntary Impoſt, and monthly Contribution as this on the people for Maintenance of the *Army* and *Navy*, (not ſo ſimply neceſſary as the Miniſtry for our real welfare) without any compulſory means to recover it if not freely rendred, till the next harveſt come, and ſee what a competent Maintenance that will be for the *Souldiers* and *Seamen*; and provide that all Tenants for the year enſuing, ſhall render only what Rents they pleaſe to the State, their Landlords, & Leſſees, who ſhall have no power to diſtrain, ſue, or enter upon any of them in caſe they deny to pay their Rents: and trie what a certain Annual Revenue this whimſy will produce to the States and Land-Lords purſes: Or elſe give over this Jeſuitical Anabaptiſtical deviſed new Maintenance for our Miniſters, as a Stratagem only to ſtarve their bodies, and their Peoples ſouls, without any more Debates concerning Tithes, to gratify ſuch malicious Projectors, and offend all Godly people through the Nation, who deem this old way of Maintenance, of Gods own Preſcription, farr better, leſſe inconvenient in all reſpects than this arbitrary or any other new-fangled way of theſe or other mens invention.

5ly. That although God by his divine Providence is

able to ſupport the faithfull Miniſters of the Goſpel, though totally ſtripped naked of all their Glebes, Tithes, antient Maintenance, through the unrighteouſneſſe or malice of ungodly men, as he did the *Apoſtles* and his *Miniſters* in all ages, in times of Perſecution; yet let all ſuch who have, or ſhall have a hand in ſuch a Sacrilegious deſign conſider,

1. That they ſhall be as bitter Enemies to and Perſecutors of the Miniſters of Chriſt amongſt us in and by this very Project, as (a) *Julian the Apoſtate Chriſtian was to Gods faithfull Miniſters in the primitive Times, when he took away their Preferments, Glebes, and Church Revenues*; as the *High Commiſſioners* and *Prelates* were of late to all thoſe godly *Puritan Miniſters* whom they deprived of their Benefices for *Nonconformity* to their *Ceremonies*, and no real Crime deſerving ſuch an inhuman Cenſure, depriving them of their Livelyhoods.

a See Nicephorus Eccleſ. Hiſt. l. 10. Cent. Magd. 4. c. 3, 14.

2ly. That they ſhall hereby draw a great Scandal upon our very Religion it ſelf, Church, Nation, render them odious, Sacrilegious to all foreign Churches, Nations; gratify, rejoyce the hearts of the *Pope*, *Jeſuites*, *Papiſts* and other profeſſed *Enemies* of our Religion; accompliſh their Deſigns againſt our Church and Miniſters; exceedingly ſad the hearts, and grieve the righteous ſouls of all Gods faithfull Saints amongſt us, of all Proteſtant Churches in Foreign parts, and draw this juſt Cenſure on themſelves. 2 Pet. 2. 14,15. *An heart they have* **exerciſed with covetous practices, curſed Children**, *which have forſaken the right way, and are gon aſtray following the way of Balaam, the ſon of Boſor, who loved* **the wages of unrighteouſneſſe**. *Theſe are wells without water,* **Clouds carried with a Tempeſt**, *to whom is reſerved the miſt of darkneſſe for ever.*

3ly. That although God ſhould miraculouſly preſerve a faithfull able Miniſtry and his true Religion ſtill amongſt us through the bounty and charity of other well affected Chriſtians, yet they have done their uttermoſt endeavours to deſtroy them, and the peoples ſouls with them, both for the preſent and ſucceeding ages.

4ly. That this unrighteous violent act will in all probability bring in a world of Confuſion, Atheiſm, Schiſms, Hereſies,

Hereſies, Diviſions, Contentions, Blaſphemies, diſorders amongſt us, in all places; a (*b*) *famine of the ſincere preaching* of Gods word; a neglect and contempt of Learning and Piety; a (*c*) *dilapidation, Spoliation* of all or moſt Pariſh Churches, Chapels; a confuſion of the bounds of all Pariſhes, and Parochial Congregations; and bring all thoſe Calamities on our Nation, as it did upon the *Iſraelites* when *Jeroboam* thruſt out the *Prieſts* and *Levites* from their Glebes, Suburbs, Miniſtry: thus regiſtred 2 Chron. 15. 3, 5, 6. *Now for a long ſeaſon Iſrael was without the true God,* **and without a teaching Prieſt, and without Law** (as ſome would have us now) *And in thoſe days* (mark the conſequence) "there was no peace to him that went out, nor to him that "came in, but **great veration** upon all the Inhabitants of "the Country: And Nation was deſtroyed of Nation, and "Citie of Citie, for God did vex them withall **Adverſity.** In which condition they continned, "till King Aſa and the "people renued, repaired the decayed Altar, Houſe and "worſhip of the Lord, Gathered all the people to *Jeruſalem* "to worſhip God, and enter into a Solemn Covenant and "Oath to ſerve the Lord God of their Fathers, with all "their hearts, and with all their ſoul: And that whoſoever "would not ſeek the Lord God of *Iſrael*, ſhould be put to "death, whether ſmall or great, man or woman: Offred "Sacrifices to the Lord **of the Spoyl they had taken from "the Enemy**, 700. **Oxen** and 7000. **Sheep**; and brought "into the houſe of God, the things **that his Father had "dedicated**, and himſelf had dedicated, **Silver and Gold and Veſſels** (formerly taken thence) and *then there was* **no more war** *in divers years. v.* 8. to the end of the Chapter. And probably our Wars, Taxes, Vexations will never end, till we give over our late irreligious, Sacrilegious Rapines, Church Robberies, and do the like, as this pious King and his people here did.

b Amos 8. 11.

c Ante hæc ſic exiſtimatum eſt, ſpecioſa ſtruere ſapientum eſſe, & civilis vitæ ſcientium; ſtructa demolire, ſtultorum & vecordis animi ſigna ad poſteros tranſmittere, non erubeſcentiam: Procopius Gothicorū. l. 3. Grotius de Jure Belli. p. 522.

5ly. That this *diſcouraging, robbing, abuſing, deſpiſing, mocking, miſuſing, of Gods Meſſengers, Prophets* ſent amongſt us, and of all *his and their words* againſt our wicked Atheiſtical, Sacrilegious Rapines, is the High way *to provoke the wrath of God to riſe againſt us till there be no remedy, yea to bring in a powerfull*

erfull Foreign Nation upon us to pillage, waſte, deſtroy, enſlave our whole Nation, extirpate us out of the Land of our Nativity, and carry us Captives to a Foreign Nation, as it did Gods own people heretofore. 2 Chron. 36. 15, to 22. Sufficient motives to deter us from ſuch a dangerous practice.

6ly. I muſt inform our *Army Officers and Souldiers*, that it is expreſly againſt the very Laws and Rules of War even in a Foreign Enemies Country won by Conqueſt, *to rob, deſtroy, pillage Churches, Temples, or things devoted for the Maintenance of Gods publique Worſhip; which not only the beſt Chriſtian Generals, and Souldiers, but many Heathen and Mahometan Generals, Princes, Commanders made conſcience not to plunder, deface, demoliſh or ſubſtract*, as *Grotius* proves at large by many inſtances in his Book *De Jure Belli.* l. 3. c. 2, 12. ſect. 6, 7, 8. Annotata on them. How much more then is it againſt the Law of War and Armes it ſelf to make a prey, plunder of Churches, Rectories, Glebes, Tithes in their own native Country, againſt their own Conſciences, Covenants, Commiſſions to defend them? Yea ſuch Generals, Souldiers and whole Armies who have made no Conſcience to obſerve it, have been frequently deſtroyed for their Sacrilege, as many *Heathen Hiſtorians* obſerve, as well as Chriſtian: *Herodotus*, in my Edition p. 7, 8, 44, 167, 168, 169, 170, 187, 349, 350, 460, 461, 568. *Diodorus Siculus* Bibl. Hiſt. p. 622, 781, 782. *Dion Caſſius* Rom. Hiſt. p. 589. *Juſtini Hiſtoria* l. 8. p. 87. l. 24. p. 227, to 231, 269, 271, 308. *Cælius Rhodiginus* Ant. Lect. l. 18. c. 29. *Eutropius* Rer. Rom. Hiſt. p. 175, 228, 334. *Paulus Diaconus* p. 417. *Nicetus* Hiſt. p. 48, 50. *Laurentius Begerlink.* Chronogra: p. 137, 189, 263. record ſundry examples of this kind, both among Pagans and Chriſtians, to deter others from this dangerous deſtructive ſin: which if they neglect & ſcorn, I ſhall then deſire them to remember that ſaying of *Euripedes* an Heathen Poet in his *Troadibus*, that he ſhall receive the like exemplary puniſhment.

Homo quiſquis urbes vaſtat, & Dis Manibus
Sedes Sacratas, Templaque, haud recte ſapit,
Nam ſimilis ipſum Peſtis Excidii manet

d De Beneficiis p. 121.

7ly. It is the Reſolution of (d) *Seneca* the Philoſopher.

Quiſquis

Quiſquis id quod Deorum eſt, ſuſtulerit & conſumpſit, atque in uſum ſuum vertit, **ſacrilegus eſt**: and all (e) *Canoniſts, Caſuiſts, Schoolmen, Divines* whatſoever accord; *That it is Sacrilege for any Perſons or Powers whatſoever to invade or take away any thing which our Anceſtors or any others have ſolemnly vowed, dedicated for the neceſſary maintenance of Gods publique worſhip and Miniſters under what ſpecious pretext ſoever it be done.* Therefore to take away or aboliſh our Miniſters Tithes, Glebes, Rectories and other Dues conferred on them by our pious Anceſtors, and make ſpoyl, havock of the Churches, Edifices erected by them for Gods publique worſhip, muſt queſtionleſſe be Sacrilege; as God himſelf expreſly defines, *Mal.* 3. 8, 9. With all commentators thereon, old and new; and *Gratian* Cauſ. 16. qu. 1. This the famous *Emperor*, Souldier *Charles the Great*, and *Ludovicus* ſurnamed the **Godly** *and moſt Chriſtian*, joyntly reſolve, Capit. *Caroli & Ludovici* l. 6. cap. 285, 295, 296, 115, 305. & l. 7. c. 104. where they thus conclude. *Scimus res Eccleſiæ Deo eſſe ſacratas; Scimus eas eſſe vota Fidelium, & pretia peccatorum. Quapropter, ſi quis eas ab Eccleſiis quibus a Fidelibus collatæ* **Deoque Sacratæ ſunt, aufert, procul dubio Sacrilegium committit.** *Cæcus enim eſt qui iſta non videt*, &c. *Si ergo amico quippiam rapere furtum eſt, Eccleſiæ vero fraudari, vel abſtrahi* **indubitanter Sacrilegium eſt** *Omnes enim contra Legem facientes* **Reſque Eccleſiæ dirimentes,** *vel Eccleſias Sacerdoteſque contra Divinas Sanctiones vexantes* **Sacrilegi vocantur,** *atque* **Indubitanter infames Sacrilegique Habendi ſunt,** &c. What Penalties have been inflicted upon ſuch who were guilty of this ſin by Chriſtian Princes in foreign parts: I ſhall briefly inform this Sacrilegious age.

(f) *Theodoricus* King of the *Gothes* in his Edict. c. 125. enacted: *That if any man ſhould violently take any thing from Churches, he ſhould loſe his head.* And *Alaricus* the Gothiſh King, though an *Arrian*, when he took *Rome* by force of Armes, and his "Souldiers had taken the Sacred Veſſels out of St. *Peters* "Church there, and brought them to him; commanded "them to carry them back again to the Church, with their "own hands which took them thence, ut cupiditas quæ "deprædationis ambitu **admiſerat ſcelus,** devotione largiſſima deleret exceſſum:" as *Caſſiodor* relates, l. 12. Epiſt. 20.

e Gratian Cauſ. 16. qu. 4. ſumma Angelica & Roſella, Tit. Sacrilegium.

f Fredericus Lindebrogus Codex Legū Antiquarum. p. 257.

a Fredericus Lindebrogus Codex Legum Antiquarum p. 508, 702.

20. Among the (a) *Friſeans* Laws made by their wiſemen, Tit. 12. *De Honore Templorum*; this is one; "He who ſhall "break a Church, and take away the holy things thence, "let him be carried to the Sea, and in the Sand which the "Tide is wont to cover, let his eares be ſlit, and he be "gelt, and then let him be ſacrificed to the Gods whoſe "Temples he hath violated. The *Neopolitan* Laws l. 1. Tit. "5. enact; That whoſoever ſhall violently break open a "Church, and take away any Gifts or conſecrated Veſſels "thence, ſhall be puniſhed as a Capital Offender, and loſe "his life. (b) *Charles* the Great and *Lewes* the Godly, enacted; "That if any perſon violently took from any Church, "Prieſt or Miniſter any thing belonging to them, and were "convicted thereof, or confeſſed the ſame, he ſhould have "ſentence of death given againſt him, as guilty of Sacri-"lege, and that it ſhould be not only lawfull, but commen-"dable, to proſecute and avenge this Sacrilege and Injury "done to the Church, Prieſts and Miniſters, as a publique "Crime, deſerving puniſhment, and that if any did Sacri-"legiouſly invade or moleſt the Poſſeſſions and Lands of the "Church, he ſhould be perpetually baniſhed for it. Capit. "Caroli & Ludovici l. 6. Tit. 113, 125. And Tit. 305. they "thus determine. All things that are offered to the Lord, "are without all doubt conſecrated to the Lord, and not "only the Sacrifices, which by the Prieſts are conſecrated "upon the Altar to the Lord, are called the Oblations of "the faithfull, but what things ſoever are offred to him "by the faithfull, whether in Sacrifices or in Fields, Vine-"yards, Woods, Medowes, Waters, Water-ſtreams, Arti-"fices, Books, Utenſils, Stones, Buildings, Veſtments, "Wools, Garments, Cattel, Parchments, Moveables and "Immoveables, or whatſoever, which of theſe things are "made to the praiſe of God, or the Supplement of the holy "Church of God, and his Prieſts, and which may give or-"nament unto them, whether they be freely offered by any "one to the Lord and his Church, are undoubtedly conſe-"crated to the Lord, and belong to the Prieſts Right. And "becauſe we truly acknowledge the Lord and his Church "to be one perſon; what ever things are the Churches are

b Fredericus Lindebrogus Ibid. p. 997, 998. Bochellus Decret. Eccleſ. Gal. l. 8. Tit. 61. p. 1308.

Chriſts;

" Chriſts; and whatſoever is offered to the Church, either " in the aforeſaid things, or in any other Kinds, or by pro- " miſes, or pledges, or writings, or in corporal things are " offered unto Chriſt, and what things by any deviſe are " alienated or taken from his Church, either by alienat- " ing, or by waſting, or invading, or by diminiſhing, or by " rapine, are taken from Chriſt. And if it be Robbery to " take any thing from a friend, it is Sacrilege to take a- " way, alienate, ſubſtract, or waſte any thing eſpecially " from Chriſt, who is King of Kings and Lord of Lords. " For all Robbers of the Church are moſt apparently Sacri- " legious perſons, and no Sacrilegious perſon, unleſſe by " pure, approved and publique Repentance, and by ſatisfac- " tion to the Church, and by impoſition of the Biſhops " hands, and reconciliation according to the Canonical " Sanctions, ſhall Inherit the Kingdom of God; and ſhall " not only be ſecluded the Kingdom of God, but likewiſe " be ſhut out of the limits of the Church, eſpecially of the " Church he hath ruined, and ſhall be excommunicated " thence, until the foreſaid Satisfaction given. And the per- " petrators of ſuch wickedneſſes, ought to have no Com- " munion at all, either with the living or dead, till after " ſuch Satisfaction given. Becauſe who ever violently takes " away his Neighbours money, commits Iniquity, but Sa- " crilegious perſons are not only Theeves, but likewiſe " Wolves and Man-ſlayers and Murderers of the poor, " and accurſed, damned perſons before God and his " Saints.

a Sr. James Semple Sacrilege ſacredly handled. Sir Henry Spelman de non Temerandis Eccleſiis. Mr. Seldens Review. Dr. Sclaters Miniſters Portion. Summa Angelica, Roſella & Tho. Zerula Tit. Sacrilegium: with many more.

And if ſo, as theſe two pious Emperors, by their Lawes, with many (*a*) *Proteſtant Writers* (as well as *Papiſts*) reſolve; and all *Sacrilegious Perſons*, taking any Veſſel or Vtenſil out of a Church, though of ſmall value by our (*b*) *own Lawes* too, as well as theirs, be *Sacrilegious Perſons* worthy to ſuffer pains of death, as *Felons*; thoſe who ſhall openly Sacrilegiouſly Rob, or attempt to Rob and ſpoyl all the Godly painfull *Miniſters* of our Nation of all their *Tithes*, *Rectories*, *Glebes*, *Churches* and *Church-yards* too at once, are doubtleſſe *Sacrilegious Perſons in the higheſt degree*, deſerving to ſuffer a temporal infamous death and execution, (better

b See Weſts Preſidents, Indictments and Offences, Sect 196, 197. p. 127, 128. 1 E. 6. c. 12

than any *High-way Theeves* or *Robbers*) at *Tiburn*, or to be eternally banished the Nation, (c) *excommunicated all Chriſtian Society*, and had in perpetual execration, for this *Sacrilegious Rapine*, both by God himself and all good men, unleſſe they repent and make full publique *Reſtitution, Satisfaction* for this their *deteſtable Sacrilege*.

(c) Articuli Cleri. 9 E. 2. c. 12.

Object. Laſtly, If any *Officers* or *Souldiers* pretend, *we are now a Conquered Nation; that Conqueſt makes all ſacred things, prophane and common to the Conquerors; and that Churches may be juſtly ſpoyled of their Materials, Veſſels, Glebes, Tithes, in ſuch a caſe for the pay and benefit of the Conquering Souldiers*, as (d) *ſome affirm*. Therefore they may now juſtly deprive our Miniſters of their Tithes, Glebes, Rectories, Churches, Church-yards, to pay, maintain themſelves and the Conquering *Army*, yea alter, change our *Laws* at preſent; as they now attempt, and divers of them openly profeſſe they intend to doe.

(d) Grotius De Jure Belli. l. 3. c. 5.

Anſw. I Anſwer, 1. That *the Lords and Commons*, the very laſt *Parliament*, when they firſt raiſed the Army, in (e) *their Petition* to the late *King*, ſent to his *Excellency* the Earl of *Eſſex*, to the Army, and by him preſented to his *Majeſtie* Sept. 24. 1642. or ſoon after, uſed this expreſſion. *That the prevailing Popiſh party with his Majeſtie, who by many wicked Plots and Conſpiracies have attempted the Alteration of the true Religion, and* **the antient Government of the Kingdom**, *the introducing of Popiſh Idolatry and Superſtition into the Church, and* **tyranny and confuſion into the State**, *and by corrupting his Councels, abuſing his Power, and* **ſudden and untimely diſſolving of former Parliaments**, *had often hindered* **the Reformation and Prevention of thoſe Miſchiefs**. *And in proſecution of thoſe wicked Deſigns, had* (**as the moſt Miſchievous and Bloudy Deſigne of all**) *drawn his Majeſtie to make War againſt his Parliament and good Subjects of this Kingdom, and to lead in perſon an* **Army** *againſt them*; **as if he intended by Conqueſt** (mark the word) **to eſtabliſh an abſolute and unlimited power over them**. And in their (f) *Remonſtrance* Nov. 2. 1642. in Reply to his *Majeſties Anſwer* to their *Remonſtrance* of *May* 26. 1642. they charge this as the laſt *Doctrin* and *Poſition* of the Contrivers of his *Majeſties Anſwer*; *That the Repreſen-*

(e) Exact Collection p. 617. 631.

(f) Exact Collection p. 730.

tative

tative body of the whole Kingdom, is a Faction of Malignant, Schiſmatical, and ambitious perſons, whoſe **deſignes is and alwaies hath been to alter the whole frame of Government both of Church and State, and to ſubject both King and People to their own lawleſſe arbitrary Power and Government, and that they deſign the ruine of his Majeſties Perſon and of Monarchy it ſelf**; *and conſequently that* **they are Traytors, and all the Kingdom with them**: (*for their Act is the Act of the whole Kingdom*) *And whether their Puniſhment and Ruine, may not alſo involve the whole Kingdom in concluſion,* **and reduce it into the condition of a Conquered Nation** (mark the words) **no man can tell: but experience ſheweth us** (as now it doth in good earneſt more than ever) **that Succeſſe often carries men not only beyond their Profeſſion, but alſo many times beyond their firſt Intentions.** For an *Army, Officers* then, profeſſing themſelves true born Engliſh men, eminent Godly Saints, preſervers of our Nations Liberties againſt Regal Tyranny and Enchroachments, originally rayſed, Commiſſioned by both *Houſes* to protect our Lawes, Liberties, Religion, Church, Government, Parliament, *Nation, from an intended Conqueſt by the late Kings Army; to eſtabliſh an abſolute unlimited power over us, and from being reduced into the condition of a Conquered Nation,* after the total routing of the Kings Army, Power, now at laſt to plead, to averr, *we are now a conquered Nation*; in reſpect of themſelves, *and thereupon to endeavour to eſtabliſh an abſolute unlimited power over us, by altering the whole frame of Government both in Church and State, changing the body of our Lawes yea antient conſtitution of our Parliaments; aboliſhing our very Miniſters Rectories, Tithes, Dues, or diverting them to pay, maintain themſelves*; yea now to act over the very ſelf-ſame things, which *both Houſes* then charged upon the *late beheaded King and his Malignant Popiſh Councel*; thereby verifying theſe his Predictions of their forementioned deſigns in every Punctilio, (then utterly diſclaimed by both *Houſes* as the Higheſt *Scandal to them, and their ſincere loyal Intentions*) and making him a truer *Prophet*, than their new *Merlin, Lilly*; will not be only moſt ſcandalous, diſhonourable to them, but monſtrous, treacherous, perfidious, if inſiſted on, or perſiſted in, both in the

Judgement of God, Angels, Men, and their own Conſciences too. Wherefore I preſume on ſecond thoughts, they will diſclaim this Plea both in words and Actions. 2ly. They were all rayſed, waged, Commiſſioned by the late *Parliament and well-affected People*, not to fight againſt, *conquer or ſubdue themſelves*, but *to preſerve them, their Lawes, Liberties, Privileges, Eſtates, our Churches and Religion againſt the Common Enemies and Invaders of them.* Therefore they cannot ſtile themſelves *Conquerors* of thoſe Perſons, things they never fought againſt, but only for, unleſſe they will now declare their ſecret *intentions*, were ever croſſe and contradictory to their *open Commiſſions, Vowes, Covenants, Proteſtations, Words, and printed Declarations* to God and thoſe that raiſed, waged them for their ſafety and defence alone; and thereby proclaim themſelves the Greateſt Hypocrites under heaven, and therein as treacherous to their own Native Country and thoſe who truſted them, as the (a) *Mamalukes of Egypt, the Pretorian Soldiers of Rome were to their Lords and Maſters of Old*; which I hope they will diſclaim. 3ly. It is a reſolved caſe by the Law of Nature, Nations and War it ſelf, as *Grotius* proves at large, *De Jure Belli* l. 3. c. 6. ſect. 8, 9, 10, &c. *That things gained by Conqueſt in a War, ought to redound not to the Officers, Souldiers, Generals, who manage the War, but to the Kingdom, Nation whoſe ſervants they are, and both Commiſſion and pay them their wages, as the Servants, Apprentices gains redound to their Maſters Coffers, not to them. Qui ſentit Onus, ſentire debet & Commodum:* being both a Principle in the Law of Nature, Reaſon, and in our Common Law too. Hence (b) *all the Roman Generals and Military Officers, brought all the Silver, Gold, Treaſures, Spoyls of War into the publique Treaſury, putting none of it into their private purſes*; and all the Lands, Countries they gat by *Conqueſt* were the *Republiques* only, which bore the charges of the War, not the victorious *Conquering Generals* or *Souldiers*. Therefore the Officers and Army being Commiſſioned, raiſed only for, and conſtantly paied by the Parliament, people, for the ends aforeſaid, never warring on their own *free coſt*; what ever Treaſures, Lands, Powers, Spoyls they have gained by their victories, Conqueſts, are of Right the Parliaments, Nations, Peoples only,

a Purchas Pilgrimage l. 6 c. 5, 6. Heylins Microcoſm p. 146, 147, 613, 614, 756, 757.

b Lipſius de Triumphis, Heylins Coſmography and others.

only, not their own; Therefore the Parliament, Nation, people cannot, muſt not be over-awed, uſed, reputed by them, as their meer Conquered Vaſſals, but as their *Soveraign Lords*, and true *Proprietors* of all the *Territories*, *Lands*, *Treaſures*, *Powers* they have gained by their Conqueſts. 4ly. That Conqueſt is no juſt or Lawful Title, was long ſince reſolved by the greateſt Conqueror ever *England* yet bred, even our famous Britiſh Conquering *King Arthur*, in the greateſt Parliamentary *Councel* ever yet held within this Iſle, whereat were preſent no leſſe then 12. *Kings* beſides King *Arthur*, and an *innumerable company of Princes*, *Dukes*, *Nobles*, *Prelates of the Britiſh*, *and moſt other Neighbor Nations*; as *Geoffry Monmouth*, *Hiſt. Regum Brit.* l. 9. c. 12, 13, 14, 15, 16, 18, 19, 20. records. All theſe, when *Lucius* Procurator of the *Roman Republique*, came to demand that antient Tribute reſerved by *Julius Cæſar* from this Iſle of *Britain* "when firſt Con- "quered by him, then in arrear; and threatned to levy it "by force of Arms, if denied; Meeting together in a great "Councel or Parliament ſpecially aſſembled for that end: "reſolved, That the ſaid Rent pretended to be due to the "*Romans* from the *Britons*, becauſe *Cæſar* by reaſon of the "*Britons* diviſions being invited hither with his forces, en- "forced them (their Countrie being then ſhaken with do- "meſtique troubles) to ſubmit themſelves to him **by force "and violence**; could not in Juſtice be demanded of them: "becauſe this Tribute being gained in this manner **was "unjuſtly received**. Nihil enim quod vi & violentia acqui- "ritur, **Juſte ab ullo poſſidetur qui violentiam intulit**. For "nothing which is gained by force and violence, is juſtly "poſſeſſed by any who hath offered and done the violence. "Irrationabilem igitur cauſam prætendit, qua nos Jure ſibi "Tributarios eſſe arbitratur. Therefore he pretends **an Ir- "rational cauſe**, whereby he ſuppoſeth we are **of Right "Tributaries unto him**. And becauſe he preſumes to exact "from us **id quod injuſtum eſt**, that which is unjuſt, by the "like reaſon let us demand a Tribute of *Rome* from him; "and he who ſhall prove the ſtronger, let him carry away "what he deſires to have. For if becauſe *Julius Cæſar* and "other Roman Kings heretofore **Conquered** *Britain*, he

determines

"determines **Tribute is now due unto him for this cauſe**:
"I now alſo think, that *Rome* ought to render Tribute unto
"me, becauſe my Anceſtors heretofore got it by Conqueſt:
"Whereupon they all reſolved to aſſiſt King *Arthur* with
"their Armes againſt this unrighteous Tribute, and Title
"to it by Conqueſt; and profeſſed they would ſpend their
"lives in the quarrel. Ipſa enim mors dulcis erit, dum enim
"in vindicando Patres noſtros **in tuendo libertatem noſ-**
"**tram**, in exaltando Regem noſtrum perpeſſi fuerimus.
Wherefore Conqueſt now can certainly be no Juſt, no Law-full Plea, Title for any of our Officers or Souldiers, which this Greateſt Conqueror and this Great Councel ſo long ſince damned as *unjuſt* and *Irrational*. To which I ſhall annex
a Hoveden Annal pars poſterior p. 561, to 566. Math. Paris Hiſt. Angl. p. 127.
"the Reſolution of our (*a*) Noble King *Henry* the 2d. and
"of all the Biſhops, Abbots, Peers, Earls, Barons of *England*
"aſſembled in a Parliamentary General Councel of the
"Realm at *Weſtminſter*, An. 1126. to determine a Contro-
"verſie between *Alfonſo* King of *Caſtile*, and *Sancho* King of
"*Navarre*, concerning divers Caſtles and Territories in
"*Spain*, won by War and Conqueſt by *Sancho* King of *Na-*
"*varre* from *Alfonſo*, whiles he was a Pupil and Orphan;
"which they both ſubmitted to their final determination,
"who having heard both parties, unanimouſly reſolved;
"that theſe Caſtles and Lands ſhould be reſtored to *Alfonſo*,
"by King *Sancho*, with all their bounds and appurtenances:
"**quia per Bellum violenter & injuſte abſtuliſſet**: becauſe
"he had violently and unjuſtly taken them away by War:
"which reſolution was confirmed under the Kings Great
"Seal, and ſent unto theſe Kings". Therefore *Conqueſt* alone can be no juſt, no legal Saintlike Right, Title to any Lands, Poſſeſſions, Powers violently, unjuſtly gotten, claimed by Wars by our Swordmen now, after theſe two antient famous *Parliamentary Reſolutions* in point, even between foreign Conquering Princes, much leſſe then between thoſe Native *Engliſhmen*, who raiſed, waged our Army and Officers to defend, not conquer them in a meer inteſtine civil
* See Sr. John Davis Reports f. 40, 41, 42.
War. 5ly. * *William* Duke *of Normandy*, *Edward the 3d*, *Henry the 4th*, *Edward the 4th*, and *Henry the 7th*, though they *all came to the Crown by the Sword and Conqueſt of their Competitors*,

yet

yet they never claimed the Crown nor Kingdom by Conqueſt, but Title only; nor eſteemed the Engliſh, Iriſh, or Welch a conquered Nation, nor altered our antient Government, Laws, Liberties, Parliaments, or Miniſters Tithes and Maintenance, but confirmed them, as all our *Hiſtories* manifeſt in their Lives, and *Statutes* made by them in the beginning of their reſpective reigns atteſt, & I have (*a*) *formerly proved* in the caſe of *William* commonly ſtiled the *Conqueror*, who *ratified all our Liberties, Laws, Cuſtoms, Franchiſes preſented to him upon Oath, without the leaſt alteration, diminution, or prevarication, to the peoples Great content.* Yea, King *Henry* the 4th. as *Placita Coronæ*, rot. Parl. 1 H 4. n. 17. record; did in the firſt Parliament held by him after his Conqueſt of *Richard* the 2d. make this memorable *Declaration* to his people, entred in that Roll. *That he claimed the Realm and Crown of England with all their Members and Appurtenances* **as right heir thereto by Bloud, by Deſcent,** *and by the* **right God had given him,** *through the ayd of his Parents and Friends for to recover the ſaid Realm, which Realm was upon the point to be undone* **for want of Government and abrogating of the Laws and Cuſtoms of the Realm.** *And that it was not his will, that any ſhould think,* **that he would by way of Conqueſt diſinherit any one of his Heritage, Franchiſe or other Right which he ought to have, nor to out** (or deprive) **any man of that he had or ſhould have by the good Laws or Cuſtomes of the Realm** (*all which he confirmed by a ſpecial Act before* 1 H. 4. c. 1.) *but only thoſe who were againſt his good purpoſe, and the common profit of the Realm, and were guilty of all the evil come upon the Realm, and were adjudged guilty thereof in that Parliament,* as Sir *William Le Scroop*, Sir *Henry Green*, and Sir *John Baſſy*, *whoſe Lands only he would have* **by Conqueſt**, *as forfeited by their Treaſons.* Whereupon *the Commons thanked the King, and prayſed God that he had ſent them ſuch a King and Governour.* Upon all which Conſiderations, and the *Reſolution of learned* (*b*) *Grotius*, with others quoted by him; *That by the very Laws of War even thoſe who are conquered by foreign Enemies, ought to enjoy by permiſſion of the Conquerors, their own Laws, Liberties, Magiſtrates, Religion, and a ſhare in their Government*, (much more in ſuch a Civil War as ours, where the Souldiers, Generals can pretend

a Page 75, 76. Hoveden Annal. pars poſterior, p. 600, 601, &c.

b De Jure Belli. l. 3. c. 14. ſect. 10, 11, 12. & Annotata, p. 538, 539, 540.

no

no Conqueſt over thoſe who raiſed, waged them for their juſt defence againſt *Conqueſt*, and Invaſion of their *Laws, Liberties, Government, Magiſtrates, Rights, Privileges*) I hope thoſe vaporing Officers, Souldiers who have formerly cried up, pleaded, practiſed this pretended Title of Conqueſt amongſt us, and uſed many of their *former Maſters, Raiſers*, and the whole Nation, more like to *conquered enſlaved People, than their fellow Coriſtian Brethren and Freeborn Engliſhmen*, who have paid them ſo well for all thoſe Services they imployed them in; will henceforth totally renounce this their falſe uſurped Injurious Plea, Title; and no more perſiſt under pretext thereof, to deprive our Miniſters, Church, Peers, Parliaments, Nation of their very *Native Freedomes, Liberties, Franchiſes, Rights, Laws, Government, Lands, Poſſeſſions*, which they were purpoſely commiſſioned, waged, and by all Sacred all Civil Obligations, Truſts, Oaths, Vowes, Proteſtations perpetually engaged to defend againſt the leaſt violation or Innovation, without their free and full conſents in a due and lawfull Parliament freely elected by them, not forcibly obtruded on them without their choiſe or privity. Yea I truſt they will be ſo juſt, ſo righteous towards me (ſo great a Sufferer by, under them only for diſcharging my Conſcience and bounden duty towards my God, our Church and Native Country of *England*) as no waies to be angry with me, or Injurious towards me for this my *New Goſpel Plea* (*interwoven with a Legal and Rational*) *for the Lawfulneſs and Continuance of the antient ſetled Maintenance and Tithes of the Miniſters of the Goſpel, and the good old Fundamental Laws and Liberties of the Nation*; which their preſent buſie Endeavours to aboliſh, alter, ſubvert, beyond, yea againſt their Truſts, Commiſſions, Callings, have neceſſitated me now to publiſh to the world, to preſerve our Church, State, Miniſtry from new Combuſtions and Impendent ruine: but rather ſound a Retreat from theſe their Heady Proceedings (which I fear the *Jeſuites* with their *Confederates* the *Anabaptiſts*, have engaged them ſo deeply in, to work as well their own as the publick ſpeedy ruine both of our Church, Religion, State, Miniſtry, Nation) and excite them to uſe the ſelf-ſame deportment, words to me (who have no private

vate deſign nor intereſt of my own or other mens in this my voluntary undertaking, but only the publique Safety and Weal as enraged *David* did once to *Abigail*, when ſhe diverted him from his raſh, bloody reſolution *to deſtroy Nabal and his family for a Churliſh Anſwer returned to him for his Kindneſs*, 1 Sam. 25.32,33. *Now bleſſed be the Lord God of Iſrael which ſent thee this day to meet me; and bleſſed be thy advice, and bleſſed be thou which haſt kept me this day from coming to ſhed bloud, and to avenge my ſelf with my own hand*: But if they ſhall by Gods permiſſion caſt me again *bound hand and foot into* another *fiery Furnace* for this my faithfull Service, or *not falling down and worſhipping that Golden* (or rather Wooden) *Image which they have or would now ſet up*: I doubt not but that Gracious God, who hath ſo miraculouſly preſerved me in, delivered me out of ſo many (a) *fiery Trials* and *Furnaces* heretofore, will do the like again hereafter, and that in ſuch a viſible eminent manner, as ſhall enforce them at laſt to uſe thoſe words unto me as *Nebuchadnezzar did unto Shadrac, Meſhac, and Abednego after their miraculous preſervation in the midſt of the fiery Furnace into which the moſt valiant men of his Army caſt them bound by his unrighteous Command, to their own immediat deſtruction by the flame, without the leaſt hurt to them.* Dan. 3. 28. *Then Nebuchadnezzar ſpake and ſaid, Bleſſed be the God of Shadrac, Meſhac and Abednego, who hath ſent his Angel, and delivered his Servants that truſted in him,* and have chang-ed the Kings word, *and have yielded their bodies that they might not ſerve nor worſhip any God* (or Idol) *except their own God.* This being an undoubted Truth, which I have ever hitherto found experimentally true from and in my former cauſeleſſe Oppreſſors, (whoſe Erronious Practices, vices I have reproved) recorded by God himſelf and the wiſeſt of all Mortals. Prov. 28. 23. *He that rebuketh a man* (for his faults plainly) *ſhall afterwards find more favour, than he that flattereth* (him in them) *with the Tongue.* And that ſaying of the truth it ſelf in ſuch caſes (of difficulty and concernment to the reprover) will ever prove an experimental verity, wherewith I ſhall conclude my *Plea*, which I deſire may be deeply engraven in the Hearts, Spirits of all timorous, baſe, unworthy Chriſtians, (who dare neither ſpeak nor write their Conſciences,

(a) 1 Pet. 4. 12.

nor Diſcharge their Duties in theſe times of danger, and will wrong both their Conſciences, Country, Poſterity, yea ſhame their God, Nation Religion to ſave their Eſtates, Lives as they fondly conceit, when they will loſe all with their ſouls to boot, by their baſe carnal fears) Math. 16. 24, 25, 26. Luke 17. 33. *If any man will come after me, let him deny himſelf, and take up his Croſſe and follow me. For whoſoever will Save* (or *ſhall ſeek to Save his life*, ſo *Luke* records it) ſhall **Loſe it**; (and his Tithes, Lands, Liberties with it) *and whoſoever will Loſe his Life for my ſake ſhall find it. For what is a man profited if he ſhall gain the whole World and Loſe his own Soul? Or what ſhall a man give in exchange for his Soul?* I ſhall cloze up all with this notable Paſſage of our own *learned* Writer, *John Sarisbury* againſt ſuch *Religious* Hypocritical Ciſterſian *Monks* who in his age ſought exemption *from payment of Tithes*, and ſeiſed upon the Miniſters Dues about the year 1170. *Joannis Sariburienſis De Nugis Curialium l. 7. c. 21. De Hypocritis, qui ambitionis labem falſæ Religionis imagine nituntur occultare*—Hi ſunt qui poteſtatibus perſuadentes ut propter vitia perſonarum, jure ſuo priventur Eccleſiæ. **Decimationes et Primitias Eccleſiis ſubtrahunt**, et Eccleſias ipſas accipiunt de manu Laicorum Epiſcopis inconſultis. Hi ſunt qui prædia avita ſubtrahentes indigenis vicos & pagos redigunt in ſolitudinem & in ſuos uſus vicina quæque convertunt: Eccleſias diruunt & ut in uſus revocant ſeculares, Quæ Domus Orationis fuerat, aut efficitur ſtabulum pecoris, aut pilionis, aut lanificii Officina. Et ut ſe poſſunt plenius exhibere & charitatis implere manus **ne decimas dent**, Apoſtolico privilegio muniuntur. Miror tamen ut Fidelium pace loquar, quidnam ſit, **quod Decimas et Jura aliena uſurpare non erubeſcunt**: Inquient fortè, **Religioſi ſumus**: Planè **Decimas ſolvere Religionis pars eſt**. *Et eas a Deo populus duntaxat religionis* (ſolvere) *exigitur. Hi adeo religioſi ſunt* quod **in Decimis datois derogare poſſunt conſtitutioni Divinæ**, & in eo *licenter minus grati ſunt gratiæ Dei quo eam amplioribus beneficiis experiuntur.*

FINIS.

A POSTSCRIPT.

IT is ſtoried of * *Canutus* the 4th. the 77 King of *Denmark*, (an eminent *profeſſor of Piety*, and *Religion*, and great lover of *Juſtice*) that perceiving his Subjects to ſtick at many things pertaining to *Chriſtian Religion*, and not to conform to other *Chriſtians* throughout the world in *Laws* and *Ceremonies*, ſpecially in *the due payment of Tithes to their Miniſters*, he urged them out of religious Piety, *ut ritu aliarum Nationum Chriſtianam Religionem profitentium, Decimas Sacerdotibus ſuis ſolverent*; that after the cuſtome of other Nations profeſſing Chriſtian Religion they would pay Tithes to their Priests: remitting to them a great fine impoſed on them for their Rebellion and contempt, in refuſing to accompany him in an Expedition againſt the *Engliſh*, to induce them thereunto. But they being perſwaded the contrary by his Brother *Olaf*, thereupon roſe up in Rebellion againſt him (ſpecially the *Northern Jutes*, frequently perfidious, *whom he could never induce to pay Tithes*) and purſuing him to *Othenſe*, cruelly murdered this their juſt and pious King in the Church of St. *Alban*, Anno 1088. whom *Olaf* ſucceeding, God preſently ſent ſuch a great *ſcarcity of Corn and proviſion* in *Denmark for* 7. *years ſpace together*, (the intemperateneſſe of the air blaſting all their Corn) *that many families, not only of the poorer, but richer and nobler ſort died of famine, the people fighting with one another even for graſſe to eat.* At laſt the famin invading King *Olaf* his Court, he prayed to God; *that if he had conceived any anger againſt his Subjects* (for not paying Tithes and murdering their King) *he would ſatisfie his wrath upon him, not them*; and the ſame night, *Eſurientem & parricidii pœnitentem animam efflavit*: he died of hunger, repenting of his paricide. O that all *Engliſh Tithe-Oppugners*, and *Regicides* would ſeriouſly meditate on this memorable preſident of *Divine Juſtice*, upon ſuch Delinquents, and be brought to timely repentance thereby, to prevent the like National and Perſonal Judgements, upon our Nation, themſelves and their poſterities.

* Deſcriptio Daniæ, 1629. p. 141. Hiſtoria compendioſa Daniæ p. 185, 186. Saxogrammaticus, Pontanus and others in the life of Canutus and Olavus.

ERRATA.

ERRATA.

COurteous *Reader* correct theſe *miſtakes* and *omiſſions* of the *Preſſe*, occaſioned by the *Authors* abſence in the Country.

Page 2. l. 34. if, r. *of*, p. 8. l. 24. r *Wagria*, p. 14. l. 20. r. inſervierat *pietati*, l. 26. r. *Wilfrid*, p. 21. l. 39. theſe, *thoſe*, p. 25. l. 11. *Decima*, l. 15. 17. aliendis, *alienandis*, p. 27. l. 27. r. 17 E. 4. c 7. l. 37. *Parliament*, l. 38. *ſommoneri*, p. 28. l. 6. Heu licet quod eo, r. *Quod licet de*, l. 13. dele, *ut*, l. 16. indulgere, r. *inducere*, l. 19. *quamplurimum*, p. 29. l. 19. *ſuperiors*, p. 30. l. 3. Lord *God*, p. 34. l. 4. form, r. *former*, l. 6. laſt, r. *laſting*, l. 11, 12. r. *peril, reproach and ſlander of the Goſpel*, l. 18. to, r. *of*, l. 27. bow *down*, p. 35. l. 25. *who builded*, l. 28. Paris, r. *Parker*, p. 39. l. 2. in Egercituiſſe, r. *his Chaplain*, p. 44. l. 34. 11. r. 1. p. 46. l. 13. *they ſhall*, p. 50. l. 6. *Balivis*, l. 14 *bonis*, l. 15. *praſtiterunt*, p. 51. l. 9. dele *Siquis igitur inſanus importunitate*, p. 63. l. 38. dele *li*, p. 66. l. 11. more, r. *none*, l. 36. or, r. *of*, p. 71. l. 3. for, r. *from*, p. 74. l. 4. jure, r. *pure*, p. 75. l. 2. Partimacenſis, *Portiniacenſis Abbatem*, Nautire, r. *Majoris*, l. 6. Clamianenſis, *Cluniacenſis*, p. 76. l. 11. 6. 8. l. 18. elegant ſupremam, r. *Eligant ſepulturam*, l. 32. Iliburg, *Friburg*, p. 77. l. 8. *Præmonſtratenſian*, l. 17. *abuſe*, l. 31. Deformations, *Reſervations*, l. 38. *at leaſt*, p. 78. l. 15. Replain, r. *Mepham*, l. 37. *grand*, p. 80. l. 14. Oxenetius, *Opmerus*, p. 84. l. 23. r. *charge of the cure*, p. 85. l. 15. *in ſales*, l. 23, only, r. *chiefly*, p. 87. l. 4. fees, r. *fines*, l. 9. r. *their families*, p. 97. l. 17. of, r. *or*, p. 98. l. 27. *as litigious*, p. 101. l. 20. our, r. *of*, p. 104. l. 8. *or unto*, *recorded both*, l. 25. ſpoyls, r. *ſoyl*, p. 105. l. 10. requiring, r. *inquiring*, l. 33. ſpoyls, r. *ſoyl*, p. 107. l. 21. fere modum, r. *propemodum*, p. 110. l. 27. *pugnavimus*, p. 111. l. 16. inhabitances, r. *inheritances*, l. 23. people, r. *prieſts*, l. 31. dele *or*, p. 112. l. 39. *if not*, p. 113. l. 2. *within*; *us*, p. 115. l. 39. dele *of*, p. 117. l. 5. thee, r. *men*, p. 118. l. 21. Lucius, *Licinius*, p. 120. l. 35. brought, r. *bright*, p. 125. l. 27. for, *or*, p. 133. l. 20. which, *with*, p. 136. l. 13. Syms, *Syrus*, p. 150. l. 3. *proceed not*, p. 156. l. 28. *Nicetas*, l. 29. *Beyerlink*.

In the margin, p. 6. over againſt *good ſpace*, l. 32. read, *At leaſt* 14. *years*, as is evident by Gen. 15. 1. c. 16. 3. 16. c. 17. 24, 25. p. 41. l. 8, 9. *Monaſteries*, p. 47. l. 7. r. 757. p. 102. l. 5. *Ivonis*, p. 110. l. 11. *Saxonicorum*, p. 118. l. 22, 23. *Ruffinus*, p. 155. l. 15. am, *um*.

An Admonition to all Proteſtants, Miniſters, Lawyers, *and others of whatever Quality, within our three Nations.*

BE pleaſed to take notice, that as the new diſſolved *Anti-Parliamentary Junto* at the beginning of their laſt *Seſſion*, and a little before their ſodain diſſolution; did by their Conſcientious *Speaker, give the hearty thanks of the Houſe and* (mock) *Parliament*, to the Petitions of ſundrie *Anabaptiſts*, and other *Sectaries*, (headed by *Jeſuites*, and *Popiſh Franciſcan Freers*) **for their good Affections**, when they petitioned **againſt Tithes**; So the *General Council of Officers of the Army*, uſurping to themſelves the *Soveraign Legiſlative Power and Authority of the Great General Council and Parliament of England*, to evidence to the world, by whoſe *Counſels* they are ſteered, whoſe deſigns they proſecute, and that they deſerve to be canonized **for Saints by the Pope of Rome** in his **Roman Kalendar**; have voted down our **Miniſters Tithes**, (and therewith our **Miniſtry too**) and in their printed *Declaration* 27 October 1659. p. 18. (ſince this *Goſpel Plea* was finiſhed at the Preſs) *Declare to the world, that it is upon their Spirits, and they earneſtly deſire, and ſhall endeavour, That* **a full and through Reformation of the Law may be effected** (by aboliſhing thoſe Lawes they were raiſed, waged, commiſſioned to defend, and ſuppreſſing Lawyers and Terms at *Weſtminſter*, if not *Innes of Court*; *as alſo, that a faithfull, godly, and painfull Goſpel-preaching Miniſtry, may be encouraged and provided for, by ſome certain way, that may be leſſe troubleſom to them, and leſſe* **verations to the people than Tithes**. *Ex cauda Draconem.* What debates, Speeches many of our *Army-Saints* have lately had concerning the totall extirpation of **Tithes, Miniſters, Law, Lawyers, Univerſities, Corporations**, ſeveral others can inform thoſe whom it moſt concerns. Whether *Saint Johns* deſcription of the *Army of* (Romiſh) *Locuſts*, Rev. 9. coming

 out

out of the ſmoak of the bottomleſs pit, who had a KING, or GENERAL *over them, whoſe name is* Apollyon, that is to ſay, **A Deſtroyer**; be not a true Character of our preſent *Army of Saints*, let all real Engliſh Proteſtants judge, and what Good cauſe they have to continue and pay them out of our quite exhauſted bankrupt eſtates, to accompliſh theſe *good endeavours*, after all their Commiſſions nulled, expired, forfeited by their *Treacheries* and *Rebellions* againſt their *old and new Superiors*; *Faithfulneſs, Loyalty, Obedience* in the moſt inferiour Degree, to their Old Parliament, new *Protector*, and *Anti-Parliamentary Junto*, († *Trees whoſe fruit is withered*, **twice dead, plucked up by the roots** by them) after all old Proteſtations, Covenants, & new Commiſſions, Ingagements, Declarations, Addreſſes to be **True. Faithfull, Conſtant to them, and live and die with them**, being ſuch a *Capital crime* in their *General Councils* eyes, even in their own Colonels, Captains, Souldiers; as to demerit and incurr an unpardonable Cenſure *of utter caſhiering out of the Army*, as **Traytors, Enemies to, and Apoſtates from the Armies Intereſt**; which is to be *Faithleſs, Perfidious, Treacherous to all Superiors whatſoever*: with [illegible] *dication* of 167. *Officers*, come off from, and turned out of the Army, in *March* 1647, for their *obedience* to the old *Parl.* the late caſhiering of Col. *Whaley, Ingoldesby, Goffe*, and others for their fidelitie to *Richard*, Pr. & of Col. *Okey, Moſſe, Morley*, and others, for their adhering to the diſſolved Junto, though they drew not a ſword, nor diſcharged one piſtol in their defence; which may be juſtly recompenced ere long by the Common Souldiers Diſobedience, Treacherie, and Infidelitie towards their preſent Commanders, when they ſtand in moſt need of their aſſiſtance; *Iſa.* 33. 1, 2.

* Jude 12.

FINIS.